

THE PSYCHOLOGY OF C. G. JUNG

THE PSYCHOLOGY OF C. G. JUNG

AN INTRODUCTION WITH ILLUSTRATIONS

BY

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FOREWORD

THE present work, I believe, meets a generally felt want which I myself up to now have not been in a position to satisfy—the wish, namely, for a concise presentation of the elements of my psychological theories. My endeavours in psychology have been essentially pioneer work, leaving me neither time nor opportunity to present them systematically. Dr. Jacobi has taken this difficult task upon herself with a happy result, having succeeded in giving an account free from the ballast of technical particulars. This constitutes a synopsis that includes or at least touches upon all essential points, so that it is possible for the reader—with the aid of the references and the bibliography of my writings—to orient himself readily wherever needful. It may be regarded as a merit of this work that the text has been supplemented with a number of diagrams, which aid in understanding certain functional relations.

It is a particular satisfaction to me that the author has been able to avoid furnishing any support to the opinion that my researches constitute a dogmatic system. Such presentations slip all too easily into a certain assertive style, which is wholly inappropriate to my views. Since it is my firm conviction that the time for an all-inclusive theory, taking in and pre-

senting all the contents, processes, and phenomena of the psyche from one central viewpoint, has not yet come by a long way, I regard my theories as suggestions and attempts at the formulation of a new scientific concept of psychology based in the first place upon immediate experience with human beings. This is not a kind of psychopathology, but a general psychology which also takes cognizance of the empirical material of pathology.

I hope that it may be granted to this book not only to furnish many with a general idea of my investigations but also to save them laborious searching in their studies.

C. G. JUNG.

August, 1939.

INTRODUCTION

THE present work has grown out of a lecture held before a group of psychologists, physicians, and educators. The friendly reception accorded this lecture, repeated wishes to see it printed, and especially the continually growing interest of the wider public in Jung's theories have moved me to publish it in suitably altered and supplemented form as a brief introduction to the psychology of C. G. Jung.

This presentation of the elements of his psychology is intended to give a concise picture, complete in itself, of the central content of the whole system, and above all to facilitate access to Jung's own extraordinarily voluminous works.¹ To describe in all its fulness a man's life-work, the fruit of forty years' research, in a few pages is a practically impossible task. It must necessarily remain a sketch—a sketch that I have attempted to organize as simply and clearly as possible, but that must renounce going into profundities or details.

But even such a glance will—of this I am convinced—be able to convey something of the strange power of the thought-structure that has been erected by this great scientist and thinker, which may be regarded as of the same fundamental and revolution-

¹ A complete list of Jung's writings published up to the present, as well as a short biography, is given in the Appendix.

izing significance for our knowledge of the psyche as the discoveries of modern physics, to which it is linked by numerous analogies, have become for the domain of exact natural science. As these, it is likely to have a decisive influence on the formation of future conceptions of the world. The narrow limits of this book do not allow a closer investigation of these connections and perspectives. Being consciously and intentionally restricted in scope it had to concentrate solely on the presentation of the Jungian theory and to withhold reference to that many-layered native soil from which Jung's system drew its first nourishment and in which it is spiritually rooted. It endeavoured, nevertheless, to convey a clear and comprehensive picture of this system to those readers who cannot be expected to be thoroughly acquainted with the teachings of religious psychology, with depth psychology, or with the philosophical doctrines by which Jung was inspired. Any kind of polemics has been carefully avoided, not only because polemics ultimately never convince but merely increase resistance, and not because of lack of consideration or esteem, but, on the contrary, in consequence of an attitude of profound veneration towards all serious scientific research or educational work, however antagonistic it may be to Jung's, which forbids their discussion in such a limited space. So may the reader who is interested in the question be stimulated above all to take an interest in the Jungian system, rich as it is in psychological and broadly human insights, touching almost every domain of life and learning, and be moved thereby to a deeper penetration into its details.

Therein consists the aim and goal of this work. Its justification will remain undiminished, I believe, in spite of the horror of the war that has broken loose over the West, and it may even be enhanced. For the world of the psyche stands above temporal events ; beginning and end of all human deeds lie therein concealed. Its problems are eternal and always of the like burning actuality. Whoever searches there will find in them not only the key to all that is terrible in man's doings but also the fruitful germ of everything high and holy that he is able to create and on which our never-failing hope of a better future rests.

In conclusion, I should like to express my hearty gratitude to Prof. C. G. Jung and Miss Toni Wolff for their sympathetic furtherance of my work.

DR. JOLAN JACOBI.

ZÜRICH, *Autumn*, 1939.

THE PSYCHOLOGY OF C. G. JUNG

THE psychology of C. G. Jung is divisible into a theoretical part, whose principal headings can be described quite generally as (1) Nature and Structure of the Psyche, (2) Laws of the Psychic Processes and Forces, and (3) into a practical part based on these theories, their application e.g. as a therapeutic method in the narrower sense.

If one would reach a correct understanding of Jung's system, one must first of all accept Jung's standpoint and recognize with him the *full reality of the psychic*. This standpoint is, remarkable as it may sound, relatively new. For the psyche was viewed up to a few decades ago not as independent and subject to its own laws, but was studied and interpreted through derivation from religion and philosophy or from natural science, so that its true nature could not rightly be discerned. To Jung the psychic is no less real than the physical. Though it be not immediately touchable and visible, it is still fully and unambiguously experienceable. It is a world in itself—subject to law, structured, and possessed of its special means of expression. All that we know of the world comes to us, as does all our knowledge of our own being, through the medium of the psychic. Jung's theoretical structure is accordingly no abstract system created by the speculative intellect but an erection upon the

solid ground of experience and resting exclusively upon the latter. Its two main pillars are:

- I. The Principle of Psychic Totality.
- II. The Principle of Psychic Dynamics.

In the further elaboration of these two principles, as in the practical application¹ of the system, the definitions and explanations given by Jung himself and here identified as such will be employed wherever possible.

¹ "Jung generally employs of late the term 'complex psychology', especially when he speaks of the whole of his psychological system from a theoretical viewpoint. The expression 'analytical psychology' is on the contrary in place when one speaks of the practical procedure of psychological analysis." (T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 7; in the anniversary volume, *Die Kulturelle Bedeutung der Komplexen Psychologie*. Berlin: Springer, 1935.) Quoted in the following only by the title of the essay.

I

THE NATURE AND STRUCTURE OF THE PSYCHE

BY psyche Jung understands not merely what we usually mean by the word "soul" (*Seele*) or "mind" but "the totality of all psychological processes, both conscious as well as unconscious"¹—that is, something broader than and including the soul, which for him constitutes only a certain "limited complex of functions".² The psyche consists of two spheres supplementing one another but opposed in their properties—of CONSCIOUSNESS and the so-called UNCONSCIOUS. Our ego has a share in both.

¹ *Psychological Types*, p. 588. Translated by H. G. Baynes. Fourth Impression. London: Kegan Paul, 1933.

² In order to avoid confusion arising from the habits of everyday speech, which in English employs the words "mind" and "soul" now in a narrower, now in a wider meaning, and allows them to be distinguished as concepts only through the context in which they stand, I have endeavoured to restrict each of these words to a definite, sharply circumscribed meaning and to use them so far as possible only in this sense. Only too often already has a too matter-of-course, unreflecting taking-over of these terms led to a confusion of concepts and barred the way to understanding in the subtle realm of psychological thought. In the wish to avoid this danger the terms in question have been defined in the following sense and used in it only throughout: "mind" everywhere where we have to do with a conscious psychological activity or where we are speaking of consciousness or intelligence; "soul" corresponding to Jung's definition (*Psychological Types*, p. 593): "The internal personality is the way in which one behaves in regard to his internal psychic processes; it is the inner attitude, the character that one displays to his unconscious. . . . The internal attitude I term . . . the soul." Both of these concepts accordingly refer in Jung's system and in this work to one aspect only of the psychic totality. Where we have to do with all its aspects or partial systems in one, in a whole that includes at once the conscious and unconscious sides, the word "psyche" or "psychic" is always employed throughout.

The following *Diagram I*¹ shows the ego standing between the two spheres, which not only supplement but also complement or compensate each other. That is: the dividing line that marks them off from each other in our ego can be displaced in both directions,

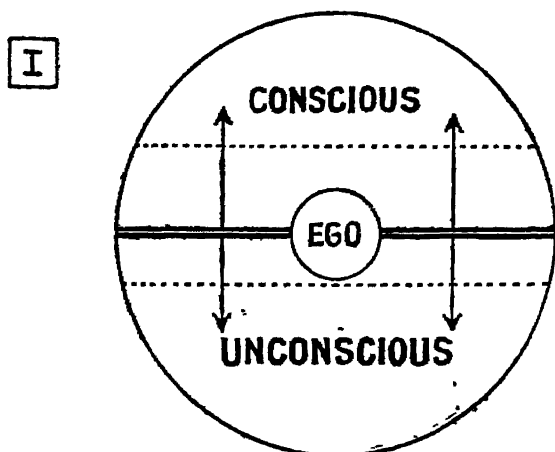


DIAGRAM I

as is suggested by the arrows and the dotted lines in the figure. It is naturally only an expedient of thought and an abstraction that the ego stands exactly in the middle. From the fact that this boundary can be shifted follows that the smaller the upper part, the narrower is consciousness, and conversely.

¹ This diagram is—as all the following are—*merely a construction to help our understanding*. Let the reader be expressly warned against taking these diagrams all too literally and seeing in them more than an admittedly inadequate attempt to bring certain very complex and abstract functional relations in the psychic realm closer to our understanding in this simplified, visible form. The circle was chosen in order to suggest the relative closedness, the wholeness of the individual psyche. Wholeness has ever been symbolized by a sphere or circle. “In neo-Platonic philosophy the soul (i.e. psyche) has a particular relation to the spheric form. Cf. too the round form of Plato’s primitive man.” (Jung, *Integration of the Personality*, p. 122. London: Kegan Paul, 1940.)

When one considers the relation of these two spheres to each other one sees that our consciousness constitutes only a very small part of the whole psyche. It floats as a little island on the boundless sea of the unconscious. *Diagram II* indicates the little black

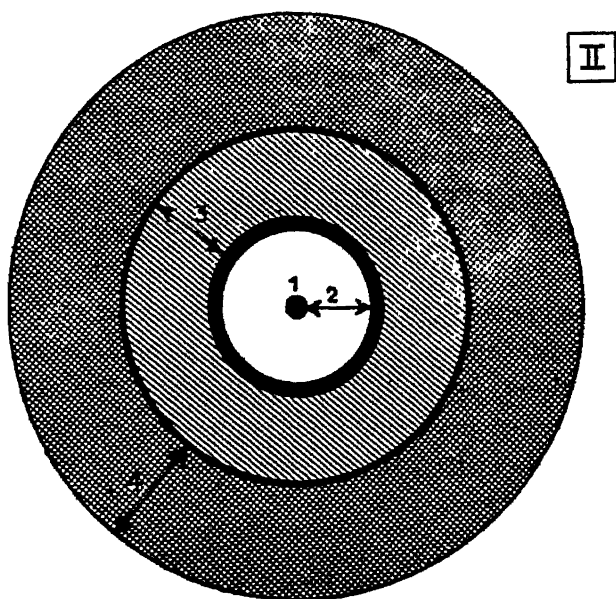


DIAGRAM II

1. Ego.
2. The sphere of consciousness.
3. The sphere of the personal unconscious.
4. The sphere of the collective unconscious.

point in the centre as our ego, which, surrounded by and resting on consciousness, represents the side of the psyche which is concerned, especially in our western culture, with adjustment to external reality. Jung defines consciousness as "the function or activity which maintains the relation of the psychic contents

to the ego".¹ The next circle shows how the sphere of consciousness is surrounded by contents lying in the unconscious. Here are those contents which have been put aside—for our consciousness can take in only a very few contents at once—but which can be raised again at any time into consciousness; furthermore, those which we repress because they are disagreeable for various reasons—i.e. "forgotten, repressed, subliminally perceived, thought, and felt matter of every kind".² This region Jung calls the "PERSONAL UNCONSCIOUS" in order to distinguish it from that of the "COLLECTIVE UNCONSCIOUS", as is indicated in *Diagram III*. For the collective part of the unconscious no longer includes contents that are specific for our individual ego and result from personal acquisitions, but such as result "from the inherited possibility of psychical functioning in general, namely from the inherited brain structure".^{3, 4} This inherit-

¹ *Psychological Types*, p. 536.

² *Ibid.*, p. 616.

³ The term brain structure, which is used by Jung where one would perhaps expect psychic structure, must be properly understood. It is meant to point to the biological connection. For the psyche as it presents itself to us—i.e. as it is understood by us—is connected with our bodily being. That does not by any means, however, imply biological "dependance". "The psychic deserves to be taken as a phenomenon in itself, for there are no grounds for regarding it as a mere epiphenomenon, even though it is associated with the function of the brain; just as little as one can conceive of life as an epiphenomenon of the chemistry of carbon." (*Contributions to Analytical Psychology*, p. 6. Translated by H. G. and C. F. Baynes. London: Kegan Paul, 1928.) Jung says further: "We can very well determine with sufficient certainty that an individual consciousness with reference to ourselves has come to an end in death. Whether, however, the continuity of the psychic processes is thereby broken remains doubtful, for we can today assert with much less assurance than fifty years ago that the psyche is chained to the brain." (*Wirklichkeit der Seele*, p. 212. Zürich: Rascher, 1934.) On the contrary, it appears that the psyche is not bound to space and time. The unconscious manifests itself in such a way that it seems to stand outside of them; it is spaceless and timeless.

⁴ *Psychological Types*, p. 616.

ance is common to all humanity, perhaps even to all the animal world, and forms the basis of every individual psyche. "The unconscious is older than consciousness. It is the 'primal datum' out of which

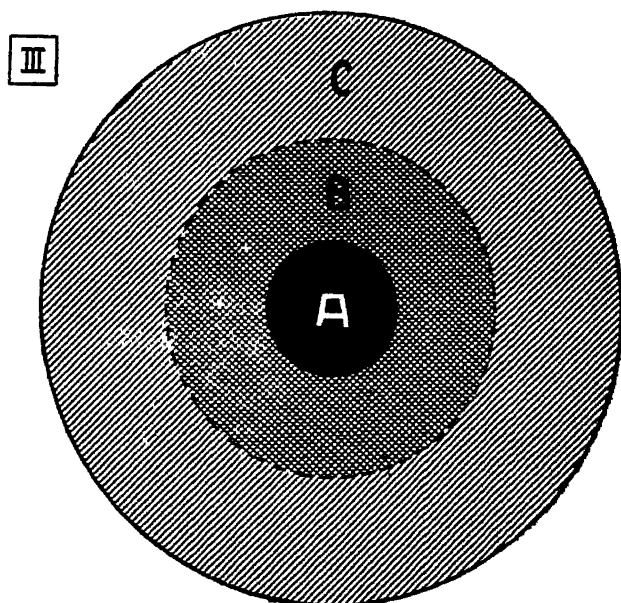


DIAGRAM III

- A. That part of the collective unconscious that can never be raised into consciousness.
- B. The sphere of the collective unconscious.
- C. The sphere of the personal unconscious.

consciousness ever afresh arises."¹ Thus consciousness is "merely built upon the fundamental psychic activity, which consists in the functioning of the unconscious".² The notion that man's psychic life is in the main conscious is false, for "we spend the

¹ *Seminar on Children's Dreams*, 1938-39. Privately printed.

² *Ibid.*, 1938-39.

greater part of our life in the unconscious: 'we sleep or day-dream'. . . . "It is incontestable that in every important situation in life our consciousness is dependent upon the unconscious."¹ Children begin life in an unconscious state and grow into a conscious one.

The unconscious consists of contents that are entirely undifferentiated, representing the precipitate of humanity's typical forms of reaction since the earliest beginnings—apart from historical, ethnological, or other differentiation—in situations of general human character, e.g. such situations as those of fear, danger, struggle against superior force, the relations of the sexes, of children to parents, to the father- and mother-imago, of reaction to hate and love, to birth and death, to the power of the bright and dark principle, etc.

A basic capacity of the unconscious is that of acting compensatively and of setting up in contrast to consciousness—which normally always gives an individual reaction, adapted to outward reality, to the situation in question—a typical reaction derived from general human experience and conforming to internal laws, thereby making possible an adequate adjustment based on the totality of the psyche.

Before we proceed to a further discussion of the unconscious we shall, however, consider the psychology and structure of consciousness more closely. Let *Diagram IV*² serve as an illustration. The circle

¹ *Seminar on Children's Dreams*, 1938-39.

² Be it noted that in *all* the diagrams for the sake of simplicity the *thinking type* has been taken as a model. Naturally, however, it could be any other type, with corresponding rearrangement of the functions.

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 symbolizes again the totality¹ of the psyche; at the four points of the compass stand the four basic functions that are constitutionally present in every individual: thinking, feeling, intuition, and sensation.

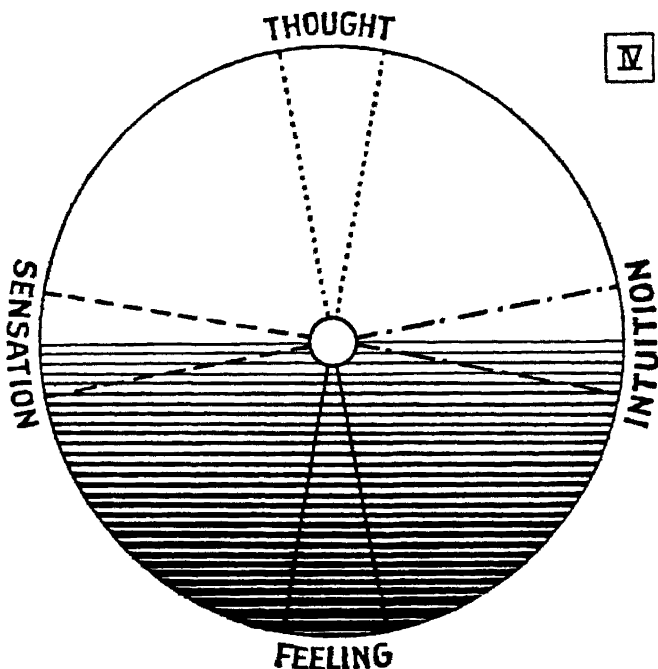


DIAGRAM IV

By a psychological function Jung understands a "certain form of psychic activity that remains theoretically the same under varying circumstances and is completely independent of its momentary contents".²

¹ By the concept of totality Jung means more than unity or wholeness: more than Gestalt psychology, for example, understands thereby. It implies a kind of integration, a unification of parts, a creative synthesis that includes some active power of the psyche. It is an entity, concomitant to the concept of the "self-regulating system" (see later).

² *Psychological Types*, p. 547.

The decisive fact is, accordingly, not *what* one thinks, but *that* one employs one's intellectual function and not, for instance, one's intuition in receiving and working up contents presented from without or within. Thinking is that function which seeks to reach an understanding of the world and an adjustment to it by means of an act of thought, of cognition—i.e. of conceptual relations and logical deductions. In contrast thereto the feeling function apprehends the world on the basis of an evaluation by means of the concepts, "pleasant or unpleasant, adience or avoidance". Both functions are characterized as rational because they work with values: thinking evaluates by means of cognitions from the viewpoint "true—false", feeling by means of emotions from the viewpoint "agreeable—disagreeable". These two fundamental forms of reactions are mutually exclusive as practical determinants of behaviour; the one or the other predominates.

The other two functions, sensation and intuition, Jung calls the *irrational* functions, since they circumvent the *ratio* and work not with judgments but with mere perceptions, without evaluation or interpretation. Sensation perceives things as they are and not otherwise. It is the sense of reality *par excellence*, what the French call the "fonction du réel". Intuition "perceives" likewise, but less through the conscious apparatus of the senses than through its capacity for an unconscious "inner perception" of the potentialities in things. The sensation type, for example, will take notice of an historical event in all its details but disregard the psychological context in which it is set;

the intuitive, on the contrary, will pass over the details carelessly but perceive without difficulty the inner meaning of the occurrence, its possible relations and consequences. Or another example: before a beautiful, blooming spring landscape the sensation type will see and be aware of the flowers, the trees, the colour of the sky, etc., in full detail; the intuitive, however, will notice only the impression and colouring of the whole. It is evident, accordingly, that these two functions contrast with and mutually exclude each other just as thinking and feeling do.

This mutually exclusive relation corresponds to the facts, i.e. to observation (let it be emphasized in this place: Jung is above all an empiricist), but it is in equal measure a conclusion from Jung's empirically derived theories. This will be evident immediately if one considers, for example, that the two basic functions thinking and feeling, in so far as they are evaluative, cannot, in the sense of this definition, come into action simultaneously. For one can scarcely measure the same thing with respect to the same property simultaneously with two different measures.

Although man possesses constitutionally all four functions, which allow him "orientation in his momentary situation as fully as does a geographical specification of longitude and latitude",¹ experience shows that it is always only one of these functions with which he orientates himself and adjusts himself to reality. This function—probably the individual constitution determines here which it is to be—becomes

¹ *Modern Man in Search of a Soul*, p. 107. Translated by W. S. Dell and C. F. Baynes. London: Kegan Paul, 1938.

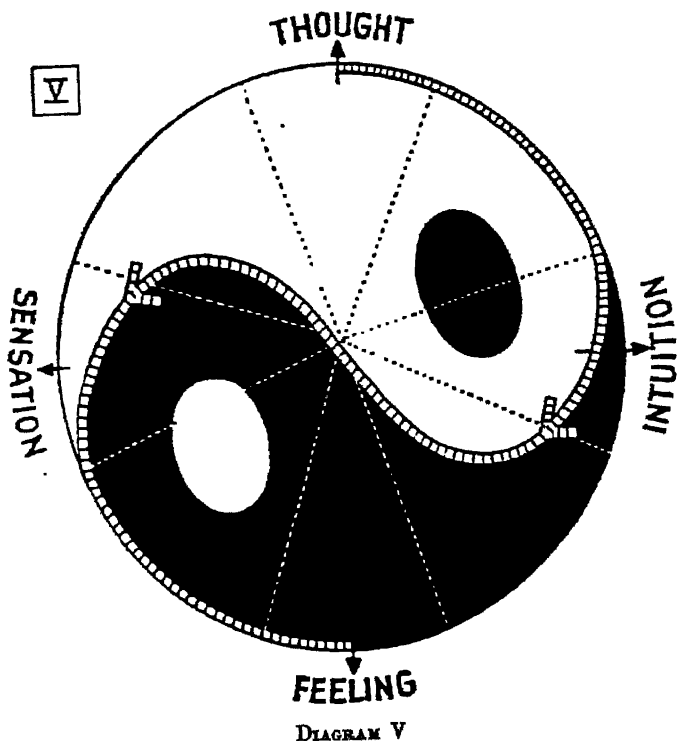
ever more strongly developed and differentiated, "it becomes the dominant function for adjustment, it gives the conscious attitude its direction and quality",¹ and stands constantly at the disposal of the individual's conscious will. It is therefore named the differentiated or SUPERIOR FUNCTION and determines the individual's type. The psychological type characterizes thus a *general habitus*, which naturally can appear within the limits of the typical in all individual variations, according to the social, mental, or ethical plane.

In the preceding *Diagram IV* the upper half is shown light, the lower dark, and the four functions appear in their corresponding relations. The sphere of activity of our psychic functions is meant to be represented thereby so that the superior function belongs wholly to the light, the conscious side, whilst its opposite, which we shall call the undifferentiated or INFERIOR FUNCTION, lies wholly in the unconscious, and the two others lie partly in consciousness, partly in the unconscious. Practically this signifies that, besides his principal function, a person generally makes partial use of a second, relatively differentiated and directed accessory or AUXILIARY FUNCTION. The third function is only seldom available for the ordinary man's use; the fourth, the inferior one, is entirely beyond the disposal of his will.

A happy and perhaps not merely coincidental analogy to the relative value and direction of the functional processes is presented by the Chinese *Taigitu*-sign, reproduced in *Diagram V*. Here, too, the path does not follow the periphery, but an inner

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 63.

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 line, corresponding to the relations of the functions
 as already described.¹ This *Taigitu*-sign is one of the
 visionary primal symbols of humanity. It represents
 the duality of light and dark, of masculine and



feminine as unity, as whole: "In it are given at once
 above and below, right and left, before and behind—
 in short, the universe of opposites".² The course of
 the arrow, the path, does not take the form of a cross,

¹ The course of the process of differentiation is shown in the diagram by the dotted sinuous line, its direction by the arrows.

² *I Ging: Buch der Wandlungen*, translated from the Chinese into German and commented by Richard Wilhelm. Jena: Diedrichs, 1924.

as one might suppose, but goes from above to the right (whereby one might think of these two points of the bright region as representing symbolically father and son), then to the left where darkness already prevails (as symbol of the daughter), and lastly to the fourth function, lying altogether in the darkness of the mother's womb, of the unconscious; which agrees perfectly with the findings of the psychology of functions. The differentiated and the auxiliary function are conscious and directed—they are often represented in dreams, for instance, by father and son; the other two functions are partly or wholly unconscious—they are often represented by mother and daughter. Since, however, the opposition between the auxiliary functions is far less acute than that between the differentiated and the inferior function, the third function can also be raised into consciousness, thereby becoming “masculine”. It always brings with it, nevertheless, something of its contamination with the inferior function and forms in this way a sort of mediator with the unconscious. The fourth function, which partakes of the unconscious, draws, as soon as the attempt is made to raise it into consciousness, the contents of the unconscious with it and leads thus to a confrontation with these and to the possibility of a synthesis between consciousness and the unconscious.

For designating precisely these four functions as basic, Jung, as he says, “can give no *a priori* reason; . . . I can only point to the fact that this conception has shaped itself out of many years' experience”.¹

¹ *Psychological Types*, p. 547.

He differentiates these four functions from one another "because they are neither mutually relateable nor mutually reducible",¹ and because they exhaust all the given possibilities.

If all the four functions could be raised into consciousness the whole circle would stand in the light and we could speak of a "round", i.e. complete man. Up to a certain point this is actually conceivable. The mutually exclusive relation between the functions implies that one cannot possess both basic orientations simultaneously. Successively, however, this is, in the case of especially highly differentiated persons, quite possible in principle. If one has all four functions at one's disposal in sufficient measure—which would be the ideal goal of analysis—then one can, for example, first comprehend an object cognitively, then track out by means of intuition its inner, concealed potentialities, then touch it all around, as it were, by means of sensation, and finally—if feeling be the inferior function—evaluate it with regard to its agreeableness or disagreeableness.

Very few people are clear about the functional type to which they belong, although it is generally easy "to recognize by its strength, stability, consistency, reliability, and degree of adaptation whether a function be differentiated and how far".² The essential characteristic of the inferior function, on the other hand, is its unreliability in use, its influenceability or distractability, its vagueness; in Jung's words, "Not *you* have it in hand, but *it* has you". It breaks in

¹ *Psychological Types*, p. 547.

² *Modern Man in Search of a Soul*, p. 107.

upon you autonomously from the unconscious whenever it pleases. Being intermingled with the unconscious wholly without differentiation, it has an infantile, primitive, instinctive, archaic character. Therefore we are so often surprised by actions of a moody, savage, passionate kind proceeding from persons to whose nature as we know it they seem completely foreign.

These four functional types, based on the predominance of the one or the other function in the individual, are valid in this form, of course, only theoretically. In real life they almost never occur pure but more or less as mixed types, as is suggested in *Diagram VI*. A pure thinking type, for example, was Hume, while William James must be described as an intuitive thinking type. Adjacent functions can thus appear in manifold mixed forms. The two pairs of opposites—the two axes: thought-feeling and sensation-intuition—must, however, in every case stand in compensatory relation to each other. In case of over-exaggeration of the one function—in a person, for instance, who lives only intellectually—the complementary function, feeling, will strive to compensate of itself, so to speak, and will then work naturally in its inferior form. This intellectual will then be overcome quite unexpectedly, as if from ambush, by altogether infantile outbursts of emotion; fantasies and dreams of a primitively impulsive kind, against which he feels himself absolutely defenceless, overwhelm him.

The complementary or compensatory relation of the functions to each other is, as already mentioned,

a law inherent in the structure of the psyche. This almost inevitable over-differentiation of the superior function in the course of the years leads nearly always to tensions, which belong to the real problems of the second half of life and whose solution forms one of

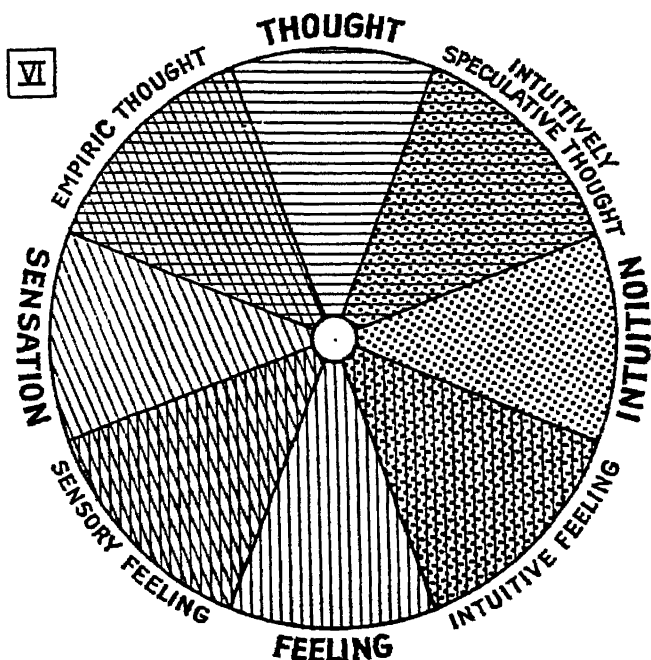


DIAGRAM VI

the principal tasks of this period. Above all, the over-differentiation leads to a disturbance of equilibrium, as was already hinted above, which of itself can work serious harm. That specific form of the general psychic behaviour of man with respect to the external world which Jung has called the *PERSONA* is also connected with this over-differentiation.

Diagram VII shows how the whole system of relations through which the psyche manifests itself in relation to the environment shuts off the ego from the objective world. Thinking is here, as in the other diagrams, assumed to be the principal function; there

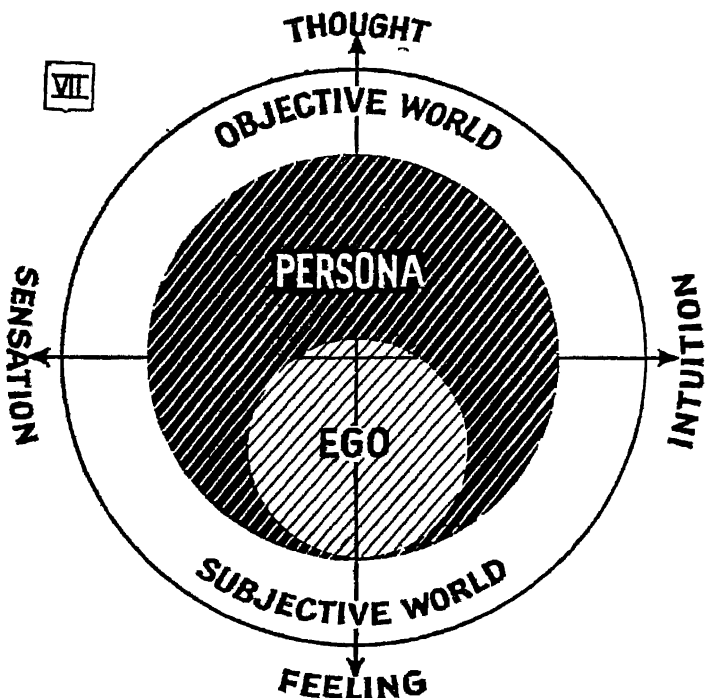


DIAGRAM VII
Sphere of Consciousness.

fore it dominates nearly completely the mantle of the persona around the ego. The auxiliary functions, intuition and sensation, have a much smaller, and the inferior function, feeling, almost no part in it. Jung defines the persona as follows: "The persona

is a function-complex which has come into existence for reasons of adaptation or necessary convenience, but by no means is it identical with the individuality. The function-complex of the persona is exclusively concerned with the relation to the object",¹ to the exterior world. "*The persona is a compromise between the individual and society* based on that which one appears to be."² A compromise, that is, between the demands of the environment and the necessities of the individual's inner constitution. With the individual who is well adjusted to the external and to his own internal world alike, the persona is, so to speak, a necessary but elastic barrier that assures him a relatively natural, well-ordered, and easy contact with his environment. It can, however, because of the very ease with which one is able to conceal his real nature behind such an habitual means of adjustment, become a danger. Then it stiffens, becomes automatic and, in the real meaning of the word, a grown-on mask, behind which the individual shrivels and runs the risk of becoming ever more empty. "The identification with office and title has something seductive about it, on which account many men are nothing but the dignity lent them by society. It would be in vain to seek a personality behind this shell; one would find merely a contemptible little human creature. Just for this reason is an office—or whatever the outer shell may be—so seductive",³ representing as it does a cheap compensation for

¹ *Psychological Types*, p. 591.

² *Two Essays on Analytical Psychology*, p. 165. Translated by H. G. and C. F. Baynes. London: Baillière, Tindall and Cox, 1928.

³ *Two Essays on Analytical Psychology*, p. 148.

personal inadequacies. We all know the professor, for example, whose whole individuality is exhausted in playing the professor's rôle; behind this mask one finds nothing but a bundle of peevishness and infantilism. Adjustment to the environment can occasionally, however, be attempted not by means of the superior function—as is the rule—but of the inferior. It then succeeds correspondingly unsatisfactorily. The persona inevitably appears in this case stigmatized with all the inadequacies that characterize the inferior, undifferentiated function. Such persons not only make an unnatural, artificial impression, but they can easily mislead the psychologically naïve to an entirely false estimate of their real nature. These types handle their contacts with the external world all their life long in a stereotypedly false, clumsy way. One example would be the eternally unlucky person, another the so-called “bull in the china shop” who makes nothing but bad breaks and has no natural feeling for correct and suitable behaviour.

But not only the bearers and representatives of collective consciousness, the “big names” attested by community and society, the badges of title, dignities, rôles, etc., constitute an attraction and therefore cause an inflation of the personality. Beyond our ego there is not just the collective consciousness of society but also the collective unconscious, our own deep, which conceals equally attractive and imposing figures. As in the first case one can be thrust into the world through the dignity of one's office and so become exteriorized, one can just as suddenly vanish from it, i.e. be swallowed up by

the collective unconscious, identify one's self with an inner image, creating, for example, delusions of grandeur. A well-fitting and functioning persona, so to speak, is an essential condition for psychic health and is of the greatest importance if the demands of the environment are to be met successfully. Every lasting misadjustment, as every identification with the persona—especially with an attitude that does not correspond to our true ego—must lead to disturbances as life goes on, which can grow into severe neuroses.

The functional type to which he belongs would be in itself an index to a man's psychological character. It alone, however, would not suffice. In addition his general psychological attitude, i.e. his way of reacting to what meets him from without or within, must be determined. Jung distinguishes two such attitudes: **EXTRAVERSION** and **INTROVERSION**. They represent orientations that essentially condition all psychic processes—the reaction habitus, namely, through which one's way of behaving, of subjectively experiencing, and even of compensating through the unconscious is given. This habitus Jung calls "the central switchboard, from which on the one hand external behaviour is regulated and on the other specific experiences are formed".¹ Extraversion is characterized by a positive relation to the object, introversion rather by a negative. The extravert follows in his adjustment and response patterns more the external, collectively valid norms, the ideals of the time (*Zeitgeist*), etc. The introvert's reaction, on

¹ *Modern Man in Search of a Soul*, p. 99.

the contrary, is mainly determined by subjective factors. Thence comes his so often unsuccessful adjustment to the external world. The extravert "thinks, feels, and acts in reference to the object"; he displaces his interest from the subject *out upon* the object, he orientates himself predominantly by what lies outside him. With the introvert the subject is the starting-point of his orientation and the object is accorded at most a secondary, indirect value. This type of man draws back in the first moment in a given situation, "as if with an unvoiced 'No'"¹; and only then follows his real reaction. Whereas the functional type describes the way in which the empirical material is specifically grasped and formed, the attitudinal type introversion-extraversion characterizes the general psychological orientation, i.e. the direction of that general psychological energy which Jung conceives the libido to be.

Extraversion and introversion stand likewise in compensatory relation to each other. If consciousness is extraverted, the unconscious is introverted, and conversely. This fact is of decisive significance for psychological understanding. Toni Wolff has the following to say about it in her "Einführung in die Grundlagen der Komplexen Psychologie"²: "The unconscious of the extravert is introverted, although, on account of its unconsciousness, in undifferentiated and impulsive or compulsive form. When, therefore, the unconscious opposite breaks through, the sub-

¹ *Modern Man in Search of a Soul*, p. 98.

² *Die Kulturelle Bedeutung der Komplexen Psychologie*, p. 61. Berlin: Springer, 1935.

jective factors get the upper hand by force. The positively adjusted man who stands in harmony with all the world thereupon becomes temporarily or permanently an egocentric, critical, fault-finding individual, who, full of mistrust, suspects the most personal motives everywhere. He feels himself misunderstood and isolated and sniffs hostility on all sides. The automatic transition from the conscious to the contrary, unconscious attitude is frequently to be recognized by the fact that one discovers one's negative aspects in the object—as a rule one of contrary, i.e. introverted type—or projected upon it, which naturally often leads to unhappy and unjustified clashes.

“If the opposite, unconscious attitude breaks through in the introverted type, the latter becomes a kind of inferior, unadjusted extravert. The external object is overwhelmed with projections of the most subjective material and acquires thereby a certain magical significance. Thus a ‘participation mystique’ comes into being, as Lévy-Bruhl says of the primitives that identify themselves with the phenomena of nature. Such a condition naturally arises especially often in relations of love and hate, because an intense affect in itself furthers the projection mechanism.¹

“The attitudinal habitus of consciousness serves its purpose until the individual comes into a situation in life where its one-sidedness makes adjustment to reality impossible. Very often this consists of the individual's entering into relations with an object of

¹ “Affects always occur where there is a failure of adaptation,” says Jung. (*Psychological Types*, p. 597.)

the opposed type; then the opposites clash against each other, misunderstandings arise, one loads one's partner with blame because he possesses those qualities that one does not see in one's self and has not developed and that are therefore present only in inferior form. The difference in types is often thus the real psychological basis of matrimonial problems, difficulties between children and parents, friction in relations of friendship and business, even indeed of social and political differences. Everything of which one is unconscious in one's own psyche appears in such cases projected upon the object, and as long as one does not recognize the projected content in one's own self the object is made into a scapegoat. The ethical task would then be to recognize in one's self the opposed attitudinal habitus, which is structurally given in everyone. Through its *conscious* acceptance and development the individual would not only come into equilibrium himself but would also understand his fellow-men better."

This opposition of the functions and of the conscious and unconscious attitude intensifies itself into a conflict in the individual, as a rule, only toward the second half of life; indeed it is just that problem which indicates an alteration of his psychological situation in that portion of life. Often it is precisely the capable persons, well adjusted to the environment, who, once past their forties, suddenly find that they are, in spite of their "brilliant mind", perhaps not equal to domestic difficulties or are, for example, insufficiently suited to their professional position. If this phenomenon is correctly understood, it must

be taken as a sign and warning that the inferior function too now demands its rights and that a confrontation with it has become a necessity. The latter therefore plays in such cases the greatest rôle at the beginning of an analysis.

Just as the differentiation and isolation of that function which is constitutionally destined in the individual to enable him most surely to find foot and to meet the demands of the external world is the most important psychic task in youth, the differentiation of the other functions can only be taken up after the successful accomplishment of this task. For before the individual has firmly anchored his consciousness in reality—and that occurs only in adulthood, often only after a certain amount of experience in later life—the way into the unconscious cannot and should not be ventured upon unless absolutely necessary. It is the same with the attitudinal habitus. The constitutionally given habitus must take the lead in the first half of life, because the individual can in all likelihood best find his place in the world with the help of his naturally given attitude. The task of letting the opposite habitus come into its own only emerges during the second half of life. That it will be easier for the born extravert than for the born introvert to accomplish the external adjustment that the first half of life above all requires needs no further explanation. Perhaps one may then venture the assertion: the born extravert gets along in the world more easily in the first, the born introvert in the second half of his life; with which justice is done at least approximately. The danger threatening both types is one-sidedness.

An efficient person can be so far driven into the world by his extraversion that he never finds his "way home". His most personal, inner being has grown strange to him. He is continually in flight from it, until one day he can go no farther. Or he may have relied too much upon his reason, have exercised and strengthened only his intellectual function, and now he perceives that he has estranged himself from his own living core. No feeling reaches from him even to the nearest of his fellow-men. Not only for him who is open to the world but also for the introvert difficulties arise in the course of life from his one-sided orientation. The neglected functions and the un-lived attitude revolt—as it were, demand their place in the sun—to be seized by means of a neurosis if not otherwise. For the goal is always totality—the ideal solution, in which all four psychological functions and both forms of attitudinal reactions are at the individual's command in as nearly the same degree of consciousness and disposability as possible. And once, at least, must a certain approximation to this ideal be attempted. If it does not make itself felt earlier as a demand, then the noon of life signifies the last summons to attain it now or never and thereby to "round out" the psyche, so that it may not go towards life's evening unfinished and incomplete.

As the functional type, so too the attitudinal type to which a person belongs almost always remains unknown to him or is mistaken. It is very difficult in any case and it requires a lengthy psychological investigation to isolate it from the kaleidoscopic

picture that the psyche presents to the observer. The stronger the relation a person naturally has to the unconscious, the more difficult this problem becomes. This holds especially for all artistic natures. Creative individuals and artists, who have constitutionally an extraordinarily close relation—as it were a “direct contact”—with the unconscious, can only seldom be assigned a type. This so much the less as one cannot simply equate the artist and his work. Often, for instance, the same artist belongs in his life to the extraverted, in his work to the introverted type, and conversely. This can readily be understood from the law of psychic complementariness and would probably be the case above all with such artists as portray in their work that which they themselves are not, i.e. their complement. With those artists, however, whose work does not portray their other, unrealized aspect but their own “sublimation”, their enhanced, idealized self-portrait, product and person may well agree in type. This holds above all for introverts who describe themselves in subtle psychological novels and characters, or for extraverts who make heroes and journeys of adventure the object of their artistic representations. Jung believes that the production of extraverted character originates from the artistic re-creation of experiences in the outer world, while the introverted production “comes to pass” through the artist being overpowered by the contents of the inner, which flow laden with meaning into his pen or brush. The creative process, as far as we are able to follow it at all, consists of an activation of the timeless symbols of humanity resting in

the unconscious and in the development and refinement of them into the completed work of art. "Who, however, speaks in primordial images speaks as with a thousand tongues, he grips and overpowers, and at the same time he elevates that which he treats out of the individual and transitory into the sphere of the eternal, he exalts the personal lot to the lot of man, and therewith he releases in us too all those helpful forces that have ever enabled humanity to rescue itself from whatever distress and to live through even the longest night. . . . That is the secret of the artistic effect."¹ Jung ascribes a special place to the creative activity of fantasy and even gives it a category of its own because, in his view, it cannot be attributed to any of the four basic functions, although it partakes of them all. This carries with it, further, the assertion that a perfect work of art by no means presupposes or implies the psychological perfection of its creator; for in order to gain something for the psychic process of differentiation from "traffic with the unconscious", i.e. from the developing of the personality toward which one strives, one must *experience as a human being* the images, symbols, and visions rising out of it—that is, one must take them in *actively*, "confront them with full consciousness and positively".² The artist, however, often meets them only passively, observing and copying, perceiving or, at best, merely allowing himself to be affected. In this sense his experience would indeed be an artistic-

¹ *Contributions to Analytical Psychology*, p. 248. Translated by H. G. and C. F. Baynes. London: Kegan Paul, 1928.

² *Two Essays on Analytical Psychology*, p. 235.

ally valuable but a humanly incomplete one. That artist, though, who succeeded in broadening and refining both his own personality and his work creatively in the same degree would probably reach the peak of human accomplishment. However, this is granted only to few; for only seldom does a man's strength suffice to bring his work without and within to like perfection.

Extraversion and introversion are, indeed, generally constant forms of reaction in the life of one and the same person, although they can replace each other at times. Certain phases in human life and even in the lives of peoples are characterized more by extraversion, others more by introversion. For example, puberty is usually a more extraverted, the climacteric a more introverted phase; the Middle Ages were more introverted, the Renaissance was more extraverted, etc. This alone demonstrates that it would be quite false to designate, as so often happens, extraversion or introversion as the "superior" attitude. Both have their justification and their place in the world. Both have a different mission, for the sake of the world's completeness. Whoever does not acknowledge this only proves [himself blindly caught in one of those two attitudes and unable to look beyond it.

Combining extraversion and introversion as general attitudinal habitus with the four functions there result in all eight different psychological types: the extraverted thinking type, the introverted thinking type, the extraverted feeling type, the introverted feeling type, etc.; and these form a kind of compass,

with which we can orientate ourselves concerning the structure of the psyche.

As already mentioned, the UNCONSCIOUS includes two regions, a *personal* and a *collective*. *Diagram VIII*

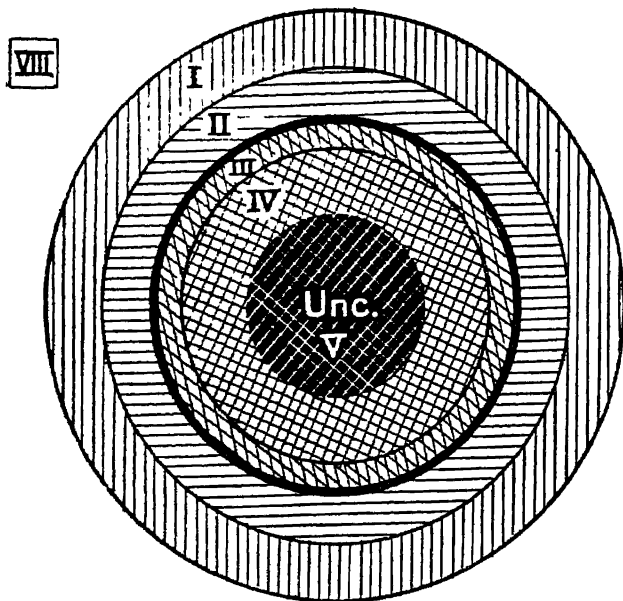


DIAGRAM VIII

Sphere of the Unconscious.

- | | |
|---|---------------------------|
| I. Memories. | } Personal Unconscious. |
| II. Repressed material. | |
| III. Emotions. | |
| IV. Irruptions from the deepest part of the unconscious. | } Collective Unconscious. |
| V. That part of the unconscious that can never be made conscious. | |

gives a schematic representation of them. It has already been said what forms the content of the personal unconscious, namely, "forgotten, repressed, sub-

liminally perceived thought, and felt matter of every kind". But the collective unconscious, too, is divided into regions which, so to say, lie over one another. The first, following downwards after the personal unconscious, is the region of our emotions and affects, our primitive drives, over which, however, when they manifest themselves, we can sometimes exercise control, which we can still somehow rationally order. The next region already includes those contents which break immediately out of the deepest, most obscure centre of our unconscious, never wholly to be made conscious, with elemental force, as foreign bodies that remain eternally incomprehensible and never allow themselves to be assimilated fully by the ego. They have a wholly autonomous character and form the contents not only of neuroses and psychoses but often, too, of the visions and hallucinations of creative spirits. To differentiate the various zones or their contents according to the zone to which they belong is often extremely difficult. They occur mostly in connection with each other, in a kind of mixture.¹

Diagrams IX and *X* are intended to portray the whole structure of an individual's total psychic system. The lowest circle (in *Diagram IX* the innermost) is the largest. On it rest the others, lying one upon the other and becoming ever narrower; finally comes the ego at the top. *Diagram XI* is a kind of psychic genealogical tree, corresponding phylogenetically to the previous ontogenetic scheme. At the very bottom lies the unfathomable, the central force out of which

¹ In the diagram the different regions are separated from each other by lines for the sake of clarity.

at one time the individual psyche has been differentiated. This central force goes through all further differentiations and isolations, lives in them all, cuts through them to the individual psyche, as the only

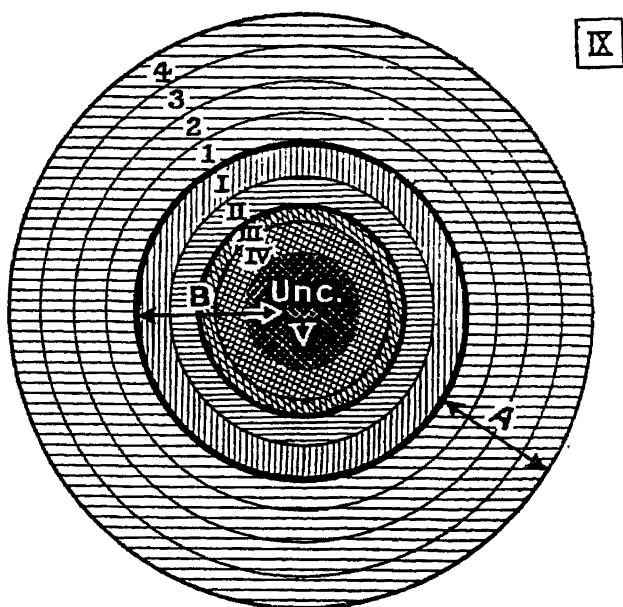


DIAGRAM IX

A. Sphere of Consciousness.

B. Sphere of the Unconscious.

- | | |
|--|---------------|
| I. Forgotten material. | 1. Sensation. |
| II. Repressed material. | 2. Feeling. |
| III. Emotions. | 3. Intuition. |
| IV. Irruptions from the deepest part of the unconscious. | 4. Thought. |
| V. That part of the collective unconscious that can never be made conscious. | |

one that goes absolutely unchanged and undivided through all layers. Above the "unfathomable ground" is the sediment from the experience of all our animal, above that of our oldest human ancestors.

Every section stands for a further differentiation of the collective psyche, until, proceeding from human to national groups, from the tribe to the family, the height of the individual, unique psyche is reached.

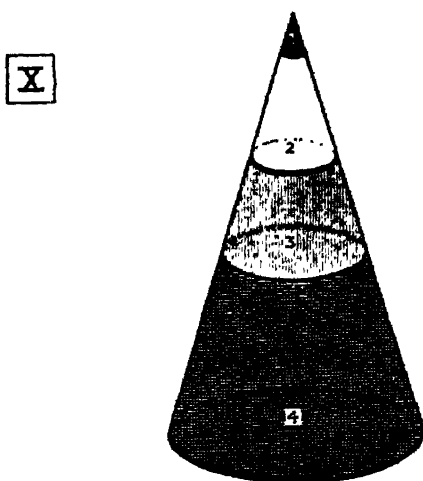


DIAGRAM X

1. The Ego.
2. Consciousness.
3. The Personal Unconscious.
4. The Collective Unconscious.

Jung says: "The collective unconscious is the mighty spiritual inheritance of human development, reborn in every individual . . . constitution".¹

Consciousness works in its adjustment to the environment finally, directedly, and purposively. Since the unconscious always orients itself compensatively to consciousness, it has likewise direction and purposeful meaning and consequently the task of

¹ *Seelenprobleme der Gegenwart*, p. 175.

effecting an adjustment, in this case an internal one. Thus a one-sided consciousness can be restored to balance and the individual can be brought as near as possible to psychic totality.

Up to now we have spoken of the structure and function of consciousness and of the forms and modes

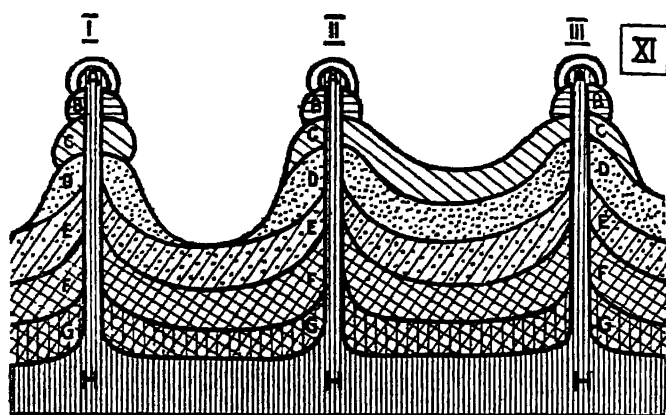


DIAGRAM XI

I. Single Nations.

II and III. Groups of Nations (e.g. Europe).

- | | |
|----------------|-------------------------------|
| A. Individual. | E. Groups of People. |
| B. Family. | F. Primitive Human Ancestors. |
| C. Tribe. | G. Animal Ancestors. |
| D. Nation. | H. Central Force. |

of reaction by which we recognize them. Of the unconscious, too, it was said that it includes different regions. The question now presents itself, whether one is justified in speaking of a structure or morphology of the unconscious and how it stands with our knowledge there. Is that which is not "conscious"—i.e. unknown to consciousness—in any way deter-

minable? The answer is: Yes! Not immediately, however, but on the basis of its effects or indirect manifestations, such as symptoms or complexes, images or symbols that we meet in dreams, fantasies, and visions.¹

The manifestations that first of all remain visible on the plane of consciousness are the SYMPTOM and the COMPLEX. The symptom can be defined as a phenomenon of the obstruction of the normal flow of energy and can manifest itself psychically or physically. It is a "danger signal indicating that something essential in the conscious adjustment is disarranged or inadequate and that, accordingly, a broadening of consciousness ought to take place",² i.e. a removal of the obstruction, although one is not always able to say in advance where the point of obstruction lies and how it is to be reached. Complexes Jung defines as "*psychological parts split off from the personality*, groups of psychic contents isolated from consciousness, functioning arbitrarily and autonomously, leading thus a life of their own in the dark sphere of the unconscious, whence they can at every moment hinder or further conscious acts".³ The complex consists primarily of the "nuclear element", which is mostly unconscious and autonomous and so beyond human influence, and secondarily of the numerous associations thereto, which in turn depend partly on the original personal disposition and partly upon experiences casually connected with the environment. The

¹ The parallel with the methods of physics and its hypothetical constructions is obvious.

² T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 69.

³ *Modern Man in Search of a Soul*, p. 90.

following *Diagram XII*¹ shows the ascending complex, under whose thrust consciousness, as it were, is broken through and the unconscious, lifting itself over the threshold of consciousness, forces itself onto the conscious plane. With the sinking of the threshold of consciousness, the “*abaissement du niveau mental*”

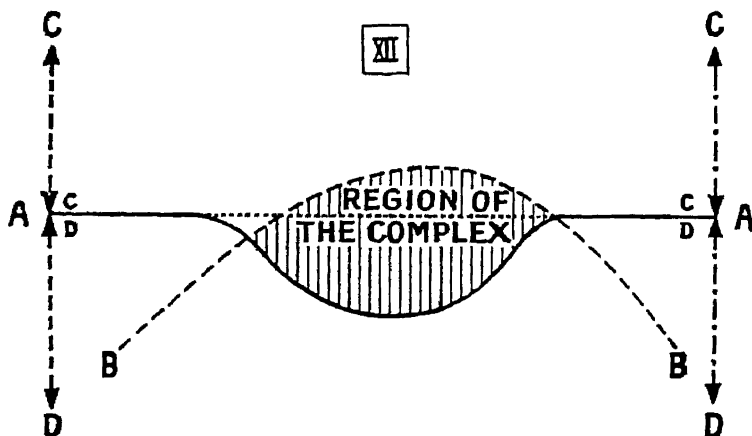


DIAGRAM XII

- AA. Threshold of consciousness which is broken through at the dotted line, i.e. which has sunk into the unconscious.
- BB. The path of the ascending complex.
- CC. Sphere of consciousness.
- DD. Sphere of the unconscious.

as P. Janet calls it, energy is withdrawn from consciousness. The individual falls from an active, conscious state into a passive, “possessed” one. Such an ascending complex acts as a foreign body in the field of consciousness. It has its specific closedness, wholeness, and a relatively high degree of

¹ This sketch is taken from the English synopsis of Jung’s lectures of 1934-35 at the Eidgenössische Technische Hochschule, Zürich.

autonomy. It generally gives the picture of a disordered psychic situation, strongly toned emotionally and *incompatible* with the habitual conscious situation or attitude. One of its most frequent causes is, accordingly, moral conflict—by no means limited to the sexual. “The conflict is a mental power before which at times the conscious will and the freedom of the ego ceases.”¹

Everyone has complexes. All sorts of everyday slips, as Freud in his *Psychopathology of Everyday Life*² has shown, testify to that unmistakably. Complexes do not necessarily imply inferiority of the individual who has them; they merely indicate that “something ununited, unassimilable, conflicting exists, perhaps a hindrance, perhaps too a stimulus to greater efforts and so even to fresh successes. Complexes are thus in this sense focal and nodal points of psychic life with which one would not wish to dispense, indeed which one could not do without, for else psychic activity would come to a standstill”.³ But they point to the “unfinished” in the individual, “the unquestionably weak place in every meaning of the word”,³ says Jung. The origin of the complex is frequently in a so-called trauma, an emotional shock or the like, by which a fragment of the psyche is split off. The complex probably has its ultimate basis as a rule, however, in the apparent impossibility of accepting the whole of one’s own individual nature.

The actual significance of a complex can only be

¹ *Allgemeines zur Komplextheorie*. Aarau: Sauerländer, 1934.

² Sigmund Freud, *Psychopathologie des Alltagslebens*. Berlin: Karger, 1904.

³ *Modern Man in Search of a Soul*, p. 91.

demonstrated and the freeing of the individual from its influence accomplished by practical psychotherapy. Its presence, its effective depth, and its emotional tone can nevertheless be determined with the aid of the association method worked out by Jung some thirty years ago. This method consists in presenting the subject serially with a hundred words, chosen according to certain considerations as stimulus words; he must then reply to every stimulus word with a response word that comes to him spontaneously and then, as a control, reproduce all these verbal reactions from memory. The length of the reaction time has shown itself to be determined by the closeness of reference of the stimulus word in question to the complex, as is the missing or false reproduction. It has proved that the psychic mechanism here is able to point with clock-like exactness to complex-laden points of the psyche. Jung has worked out and refined the association method to the utmost precision, in manifold detail, and from the most different points of view. As a didactic and diagnostic method it has become an essential aid to all psychotherapy and belongs today to the standard equipment of psychiatric institutions, clinical psychological training, and vocational guidance of every kind, and even finds its use in the law courts. The concept of the complex comes from Jung. He published his great work on this subject, *Diagnostische Assoziationsstudien*, in 1910-11.¹

The easiest and most effective way of acquainting

¹ Translated as *Studies in Word Association* by Dr. Eder. London: Heinemann, 1918.

one's self with the mechanisms and contents of the unconscious is via the DREAM, whose material consists of conscious and unconscious, familiar and unfamiliar elements. These elements can occur in the most varied mixtures and can be derived from everywhere, beginning with the so-called "remnants of the day" and going on to the deepest contents of the unconscious. Jung describes their arrangement in the dream as standing outside of causality. Likewise space and time do not hold for them. Their language is archaic, symbolic, pre-logical—a picture language whose meaning can only be discovered through special methods of interpretation.—Jung accords the dream extraordinary importance, regarding it not only as the way to the unconscious but as a function through which in great part the unconscious *exhibits its regulative activity*. For the dream gives expression to the "other side", the one opposite to the conscious attitude. Unswayable by our consciousness, it is a pure manifestation of the unconscious, of that uninfluenced primal nature that Jung on this account calls the OBJECTIVE PSYCHIC. Consciousness aims always at the adjustment of the individual to the external world. The unconscious, on the contrary, "is indifferent to this egocentric purposiveness and partakes of the impersonal objectivity of nature",¹ whose one goal is maintenance of the continuity of the psychic processes; it is accordingly a guard against one-sidedness, which could lead to isolation, inhibition, or other pathogenic phenomena. In view of the

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 76.

already mentioned highly significant compensatory function of the dream, which not only expresses fears and wishes but profoundly affects the whole psychic situation, Jung refuses to set up "standard symbols". The contents of the unconscious are always manifold in meaning, and their significance depends equally upon the context in which they occur and upon the specific external and internal situation of the dreamer. Many dreams even go beyond the personal problems of the individual dreamer and are the expression of problems that occur over again in human history and concern the whole human collective. They often have prophetic character and are therefore regarded even today among primitives as the concern of the entire tribe and are publicly interpreted with great ceremony.

Besides dreams Jung distinguishes also FANTASIES and VISIONS as bearers of the manifestations of the unconscious. They are related to dreams and occur in states of diminished consciousness. They exhibit a manifest and a latent content, are derived from the personal or collective unconscious, and furnish thus material equivalent to that of the dream for psychological interpretation. From the ordinary wish-dream to the ecstatic vision, pregnant with meaning, their variability is unlimited.

How far not only the personal unconscious but also contents of the collective unconscious are involved can easily be read from the material of the dreams, fantasies, and visions. Themes of a mythological nature, whose symbolism illustrates universal human

history, and reactions of a particularly intensive kind, allow one to surmise the involvement of the deepest layers. These motives and symbols Jung names **ARCHETYPES**. They are representations of instinctive—i.e. psychologically necessary—responses to certain situations, which, circumventing consciousness, lead by virtue of their innate potentialities to behaviour corresponding to the psychological necessity,^{1, 2} even though it may not always appear appropriate when rationally viewed from without. The following *Diagram XIII*³ is designed to show the stratification of the psyche in reference to the working of the archetypes. The conscious region is full of the most heterogeneous elements; the archetypal symbols therein are often obscured by other contents or their connections are interrupted. We can guide and control the contents of our consciousness to a high degree; but the unconscious, in contrast thereto, has a continuity and order independent of us and beyond our influence, and the archetypes form its centres and fields of force. According to these forces contents sinking into the unconscious are subjected to a new, *imperceptible order*, inaccessible to conscious cognition, are often bent in their course and altered in their appearance and meaning in a manner incomprehensible to us. It is this absolute inner order of the unconscious that forms our refuge and help in the accidents and com-

¹ "The Archetypes do not consist of inherited ideas but of inherited predispositions to reaction." (*Two Essays on Analytical Psychology*, p. 139.)

² *Vide* "Instinct and the Unconscious" in *Contributions to Analytical Psychology*, pp. 270-81.

³ This diagram is taken from the English synopsis of Jung's lectures for 1934-35 at the Eidgenössische Technische Hochschule, Zürich.

motions of life, if we only understand how to "get in touch" with it.¹ So it becomes comprehensible that the archetype can alter our conscious adjustment or even transform it into its converse—as, for example, when one in a dream recognizes his idealized father as a man with a beast's head and goat's hoofs, or as Zeus,

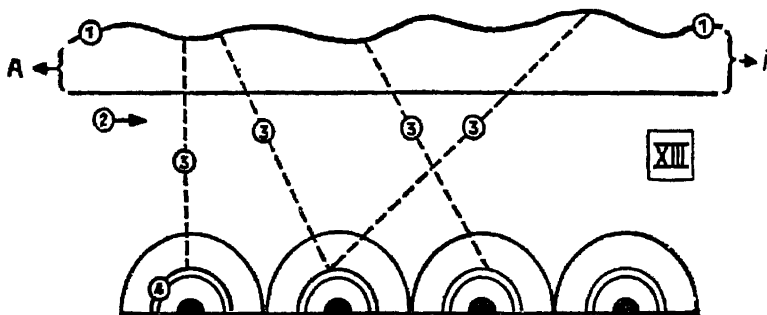


DIAGRAM XIII

1. The surface of consciousness.
2. The sphere in which the "inner order" begins to manifest itself.
3. The way taken by the contents when they sink into the unconscious.
4. The archetypes and their fields of attraction, which often distract the contents from their paths and draw them to themselves.
- AA. The zone in which the purely archetypal processes are rendered invisible by the external processes; the "primary pattern" is, so to speak, overlaid.

terrible with his thunderbolt, the gentle, beloved woman as Maenad, etc. This may be taken as evidence from the "warning" unconscious that "knows better" and is seeking to rescue one from a false evaluation of the situation.

The archetypes—Jung has borrowed this term from

¹ Yoga exercises and their effect, for example, are based on this inner order of the unconscious.

Augustine—are akin to what Plato called the “idea”. But Plato’s idea may be understood only as a “primordial image” of highest perfection in its light aspect, aloof from earthly reality, whereas its dark counterpart does not belong to the world of eternity but to the ephemeral world of mankind. On the other hand the archetype, according to Jung’s conception of it, has inherent in its bipolar structure the dark side as well as the light. Jung also calls the archetypes the “organs of the soul”¹ or “les éternels incréés” (Lévy-Bruhl). They are only formally determined, not in regard to their contents; and their “ultimate core of meaning may be delimited but never described”.² If we wanted to look for further likely analogies the “Gestalt” in the broadest sense of this term, as it is used in Gestalt psychology and recently also in biology, should be mentioned in the first place.

“The form of these archetypes,” says Jung, “is perhaps comparable to the axial system of a crystal, which predetermines as it were the crystalline formation in the saturated solution, without itself possessing a material existence. This existence first manifests itself in the way the ions and then the molecules arrange themselves. . . . The axial system determines, accordingly, merely the stereometric structure, not, however, the concrete form of the individual crystal, . . . and just so the archetype possesses . . . an invariable core of meaning that determines its manner of appearing always only in principle, never

¹ Jung-Kerényi, *Das göttliche Kind in mythologischer und psychologischer Beleuchtung*, p. 97. Pantheon-Verlag, 1940.

² *Ibid.*, p. 57.

concretely".^{1,2} This implies then that the archetype is pre-existent and immanent as a potential "axial system". The solution in which the precipitate is formed, the experience of all humanity, creates the images that crystallize on this axial system and that fill themselves out in the womb of the unconscious to figures ever more distinct and rich in content. The image is thus not "produced" when it arises but is already there in the dark and becomes, in the same measure in which it raises itself into consciousness, irradiated by a growing light and thereby appears ever more sharply contoured, until all its details are fully visible. This process of illumination has not merely an individual, it has a general human significance. Nietzsche's words: "In sleep and dream we work through the whole task of former humanity",³ and Jung's: "The hypothesis that in psychology, too, ontogenesis corresponds to phylogenesis is therefore justified",⁴ confirm this. One could describe the archetypes as "self-portraits of the instincts" in the psyche, as psychological processes transformed into pictures. The Aristotelian would say: The archetypes are conceptions derived from experience of the *real* father and mother. The Platonist would say: Father and mother have sprung from the archetypes, for these are the *primordial images*, the patterns of

¹ Cf. with this extraordinarily illuminating analogy: "The crystal framework determines which habitus are possible; the environment decides which of these possibilities shall be realized." (J. Killian, *Der Kristall*, 1937.)

² "Die psychologischen Aspekte des Mutter-Archetypus." (*Eranos Year Book*, 1938, p. 410.)

³ Nietzsche, *Human, All too Human*, vol. II. (Quoted from the *Psychology of the Unconscious*, p. 14.)

⁴ *Psychology of the Unconscious*, p. 14.

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the phenomena.¹ The archetypes exist *a priori*,
inhere in the collective unconscious, and are there-
fore beyond the transience of the individual. The
archetype is, so to say, "an eternal presence, and it is
simply a question whether consciousness perceives it
or not".²

Thus, for example, the archetype "Mother" is, in
the formal-structural sense described, pre-existent and
superordinate to every form of manifestation of the
"motherly". It is a constant core of meaning, which
can take on all the aspects and symbols of the
"motherly". The primordial image of the mother
and the characteristics of the "Great Mother" with
all her paradoxical traits are the same in the soul of
present-day man as in mythological times.³ The
distinction between the ego and the "mother" stands
at the beginning of all realization (*Bewusstwerdung*).⁴
Realizing or becoming conscious⁵ means, however,

¹ From the *Seminar on Children's Dreams*, 1936-37.

² *The Integration of the Personality*, p. 200. Translated by S. M. Dell.
London: Kegan Paul, 1940.

³ This primordial image lies in the masculine and feminine psyche on a
different plane. The so-called mother-complex, in the investigations of which
we are still in the beginnings, is for the man a gravely problematic affair,
for the woman relatively uncomplicated. With the father-complex the con-
verse would probably be true in most cases.

⁴ The German expression "*Bewusstwerdung*" employed by the author
and here translated, with Prof. Jung's agreement, as "realization" means
literally "becoming conscious". In Jung's usage, however, it means more
than simply "to perceive," "to take notice of", or "to become aware of";
it has no specific object and signifies as an abstract term the development
of a deeper, wider, more intensive and percipient consciousness, capable of
realizing to the utmost that which it apprehends. (Translator's note.)

⁵ In order to avoid misunderstandings, let it be pointed out here that
"becoming conscious" (*Bewusstwerdung*) as goal of the development of the
personality does not mean the one-sided dominance of consciousness in the
individual's psychic life, which must be viewed as disturbing to equilibrium
and opposed to psychic health. We have to do here not with "consciousness"

forming a world by drawing distinctions. Gaining consciousness, formulating ideas—that is the father-principle of the Logos, which in endless struggles extricates itself ever and again from the mother's womb, from the realm of the unconscious. In the beginning both were one, and one can never be without the other, as light in a world where it was uncontrasted with darkness would lose its meaning. "The world exists only because the opposites in it hold the balance."¹

In the language of the unconscious, which is a picture-language, the archetypes appear in personified or symbolized picture form. Their number is relatively limited, for it corresponds to the "possibilities of typical fundamental experiences", such as human beings have had since the beginning of time. Their significance for us lies precisely in that "primal experience" which they represent and mediate. The motives of the archetypal images are the same in all cultures. We find them repeated in all mythologies, fairy tales, religious traditions, and mysteries. What else is the myth of the night sea-voyage, of the wandering hero, or of the sea monster than our timeless knowledge, transformed into a picture, of the sun's setting and rebirth? Prometheus, the stealer of fire, Hercules, the slayer of dragons, the numerous myths of creation, the fall from Paradise, the sacrificial mysteries, the

in the usual sense, not with a predominance of the rational side of the psyche, but on the contrary with a kind of "higher consciousness" that one could better call a "deeper consciousness", because its raising or broadening came about through the formation of a connection with the depths of the unconscious and is founded therein.

¹ "Die psychologischen Aspekte des Mutter-Archetypus." (*Eranos Year Book*, 1938, p. 428.)

virgin birth, the treacherous betrayal of the hero, the dismembering of Osiris, and many other myths and tales portray psychic processes in symbolic-imaginary form. Likewise the forms of the snake, the fish, the sphinx, the helpful animals, the World Tree, the Great Mother, and no otherwise the enchanted prince, the *puer eternus*, the Mage, the Wise Man, Paradise, etc., stand for certain figures and contents of the collective unconscious.¹ The sum of the archetypes signifies thus for Jung the sum of all the latent potentialities of the human psyche—an enormous, inexhaustible store of ancient knowledge concerning the most profound relations between God, man, and the cosmos. To open this store to one's own psyche, to wake it to

¹ At the very bottom of the theories of various thinkers, particularly psychologists, we can recognize, too, a predominating archetype. When Freud sees the basis and beginning of every happening in sexuality, Adler in will to power, then these, too, are ideas expressing an archetype, just as we find them in turn in the ancient philosophers or in the gnostic and alchemic conceptions. Jung's system also is based on an archetype that finds its special expression as "tetrasomy", four-foldness—cf. the theory of the four functions, the pictorial arrangement of the four, the orientation according to the four points of the compass, etc. The number four can often be observed in the arrangement of dream contents as well. Probably the universal distribution and magical significance of the cross or the circle divided into four can be explained through the archetypal quality of the quaternity. (*Integration of the Personality*, p. 154.) Jung says: "It is a peculiar 'lusus naturae' that the principal chemical constituent of the bodily organism is carbon, characterized by four valences; the 'diamond' too is, as is well known, a carbon crystal. Carbon is black; the diamond is 'brightest water'. . . . Such an analogy would be a regrettable lack of intellectual taste if the phenomenon of the four were a mere creation of consciousness and not a spontaneous product of the objective-psychic, of the unconscious." (*Integration of the Personality*, p. 198.) It might even be considered more than a mere coincidence that in an epoch which, particularly in consequence of revolutionary discoveries in the domain of the exact natural sciences, stands on the verge of transition from "three-dimensional" to "four-dimensional" thinking, the most modern system of depth psychology, the complex-psychology of Jung, taking its start from an altogether different point, has elevated the archetype of the four to the central structural concept of its doctrine.

new life and to integrate it with consciousness, means therefore nothing less than to take the individual out of his isolation and to incorporate him in the eternal cosmic process. And so what has been sketched here becomes more than science and psychology. It becomes a teaching and a way. The archetype as precipitate of all human experience lies in the unconscious, whence it powerfully influences our life. To release its projections, to raise its contents into consciousness, becomes a task and a duty.

Not without reason have the archetypal images and experiences ever belonged to the content and most precious treasure of all the religions of the world. And, although they have often been incorporated dogmatically and have been stripped of their original form, they still work today in the psyche, especially where religious faith is still a living thing, with the whole elementary power of their content, pregnant with significance, whether it be the image of the dying and resurrected god, the mystery of the virgin birth in Christianity, the veil of Maya among the Hindus, or the prayer toward the East among the Moham-medans. Only where faith and dogma have hardened into empty forms—and this is indeed for the most part the case in our highly civilized, technicized, rational-minded western world—have they lost their magical force and left man helpless and alone, abandoned to iniquity from without and within.

To remove this isolation and confusion of modern man, to make it possible for him to find his place in the great stream of life, to assist him to a wholeness that knowingly and deliberately binds his light, con-

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scious side to the dark one of the unconscious—this
is the meaning and aim of Jungian guidance.

* * * *

To indicate this way—and the tools and means
which Jung uses—is one of the principal tasks of this
book. For the better understanding of all the pre-
mises we shall first, however, briefly treat the second
part of the theory, the “Dynamics of the Psyche”.

II

LAWS OF THE PSYCHIC PROCESSES AND OPERATIONS

JUNG conceives the total psychic system as being in continuous dynamic movement. By PSYCHIC ENERGY he means to be understood the *totality* of that force which pulses through and combines one with another all the forms and activities of this psychic system. This psychic energy he calls LIBIDO. It is nothing else than the intensity of the psychic process, its *psychological value*, which is determinable only through its psychological manifestations and effects. The concept of the libido is used here no differently from the analogous expression "energy" in physics—as an abstraction, that is, that expresses dynamic relations and rests upon a theoretical postulate confirmed by experience.

The structure of the psyche is accordingly for Jung not statically but *dynamically* constituted. As the building up and tearing down of cells keeps the physical organism in equilibrium, so—as a rough comparison—the distribution of psychic energy determines the relations between the various psychic data, and all disturbances therein lead to pathological phenomena. The "dynamic way of looking at events is a finally directed one, in contrast to the mechanistic, which is causal".¹ Yet this finalistic conception is

¹ *Contributions to Analytical Psychology*, p. 1.

not the only one, for Jung utilizes, as will be shown, all possible ways of looking at the problem. It is characteristic of his theory of dynamics, however, and is contained in its fundamental principle, the law of *inevitable complementariness*, according to which all psychological happenings must occur. The problem of the opposites is for Jung "a law inherent in human nature". "The psyche is a self-regulating system." And, "There is no equilibrium and no self-regulating system without opposition".¹ Heraclitus discovered the most remarkable of all psychological laws, namely, the regulatory function of the opposites. He called this *enantiodromia*, by which he meant that everything is turned into its opposite at one time or another. "The transition from morning to evening is a *revaluing of former values*. The necessity presents itself of appreciating the worth of the contrary to our former ideals, of perceiving the error in our earlier convictions. . . . But it is naturally a complete mistake to suppose that, when we see the worthlessness in a value or the falseness in a truth, the value or the truth is therewith cancelled. It has only become relative. . . . Everything human is relative, for everything rests upon inner antithesis, it all being a dynamic phenomenon. Energy presupposes necessarily, however, pre-existent antithesis, without which there can be no energy at all. . . . Ever must high and low, hot and cold, etc., proceed in order that the process of equalization, which is nothing but energy, can take place. . . . All that lives is energy and is therefore based upon antithesis. . . . Not a conversion into the contrary but

¹ *Two Essays on Analytical Psychology*, p. 62.

a conservation of the former values together with a recognition of their contrary"¹ is the goal to be sought.

All that has yet been said concerning the structure of the psyche—concerning functions, attitudes, relation of consciousness to the unconscious, of the dream to the waking state, etc.—has been regarded from the point of view of this law of complementariness, according to which the various psychic factors stand in complementary or compensatory relation to each other. But this law holds too in each of the partial systems, and the complements alternate continuously. So, for example, in the unconscious, when it is allowed wholly to take its natural course, positive contents succeed the negative and conversely. If a fantasy-image representing the bright principle comes upon the scene, a symbolization of the dark principle follows immediately thereafter. In consciousness, e.g., emotional reactions of a negative sort frequently occur after a difficult positive intellectual feat, etc. To regulate these relations among themselves, to keep them in continuous vital tension, is the rôle and task of psychic energy. For all these pairs of opposites are conceived not only according to their content as opposites, but also in reference to their dynamic efficacy. One could best make clear the distribution of their energy charges by the picture of communicating vessels. Only one must imagine this picture, transposed to the psychic system, to be very complicated, since one has to do here with an interconnected, closed system including in its turn many sub-systems of such communicating vessels. In this

¹ *Two Essays on Analytical Psychology*, p. 79.

total system the *quantity of energy is constant and only its distribution is variable*. The physical law of the conservation of energy and the Platonic notion of the "soul as that which moves itself" are archetypically closely related. "No psychic value can vanish without being replaced by an equivalent."¹

"The idea of energy and its conservation must be a primal image that has ever slumbered in the collective unconscious. This conclusion demands proof that such a primal image really has existed in mental history and has been effective throughout the millennia. . . . As proof let the fact serve that the primitive religions in the different regions of the earth are all based upon this image. These are the so-called dynamistic religions, whose single and essential idea is that there is a widespread magic force that directs all things decisively. . . . According to the ancient notion the soul itself is this force; its conservation is implied by the idea of its immortality, and in the Buddhistic and the primitive theory of transmigration is implied its unlimited capacity for undergoing transformation while being constantly conserved."²

From this dynamic law follows that the energy is capable of being *displaced*, of flowing according to the natural potential difference from one of the pair of opposites to the other. This means, for example, that the energy charge of the unconscious rises in the same measure as consciousness loses energy. It follows further that the energy is capable of being *transformed*,

¹ *Modern Man in Search of a Soul*, p. 242.

² *Two Essays on Analytical Psychology*, p. 71.

of being changed by a directed act of the will from one of the opposites into the other. Displacement of energy occurs only when a fall, a potential difference—psychologically expressed through the pairs of opposites—is present. Thereby is the phenomenon of obstruction as cause of neurotic symptoms and complexes explained, and likewise, when the one side is completely emptied, the disintegration of the pairs of opposites—a phenomenon that can lead to all sorts of psychic disturbances, from the lightest up to the complete dissociation or splitting of the individual. For, according to the law of the conservation of energy, when consciousness loses energy it goes over into the unconscious, activates its contents—archetypes, complexes, etc.—which thereupon commence a life of their own and, breaking into consciousness, can cause disturbances, neuroses, and psychoses.

But, like this extremely one-sided distribution, a completely uniform one is also dangerous. Here the law of *entropy* works in the same way as in physics. The physical law of entropy asserts, briefly and simply expressed, that in the performance of work heat is lost, i.e. ordered movement is transformed into disordered, dispersed movement, which can no more be utilized for the production of work. Since movement depends upon the fall of energy, through which, though, ever more potential is lost, the flow of energy inevitably tends toward equalization, which as death from heat or cold would lead to a complete standstill.¹

¹ In physics the temporal direction and the irreversibility of the process are determined by this law. We cannot here go into the possible implications, pointing in another direction, which follow from the law of probability.

Since only *relatively* closed systems are accessible to our experience we are never in a position to observe absolute psychological entropy, which could only occur in a completely closed one. But the more nearly a psychological sub-system is closed, the more readily the phenomenon of entropy is manifested. (Cf. the stiff, catatonic posture of the insane, etc.) We see this law repeatedly at work in the psyche in a relative form. "The gravest conflicts, when overcome, leave behind a sureness and calm scarcely more to be troubled or else a break scarcely more to be healed, and conversely it requires a flaming up of the sharpest contrasts in opposition to call forth valuable and lasting success. . . . A dynamic point of view asserts itself involuntarily in the very language when we speak of 'firm conviction' and the like."¹ The irreversibility characteristic of dynamic processes in lifeless nature can only be cancelled by artificially—e.g. by technical or mechanical means—interfering with the natural order and compelling it to a reversal. In the psychic system it is the conscious that makes this reversal possible. "It pertains to the creativeness of the psyche that interference in the mere natural order constitutes its very being. The creation of consciousness and the possibility of differentiating and broadening consciousness is its principal act of interference."²

The dynamic movement is *directed*, and we distinguish accordingly a PROGRESSIVE and a REGRESSIVE

¹ *Contributions to Analytical Psychology*, p. 23.

² T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 136.

MOVEMENT, in temporal order. The progressive movement is a process whose direction is given by consciousness and which consists in a continuous and unhindered "development of the process of adjustment to the conscious demands of life and in the differentiation of the attitudinal and functional type necessary thereto".¹ The adequate solution of conflicts and decisions of all kinds by taking into account, i.e. co-ordinating, the pairs of opposites is essential for this. The regressive movement occurs when through failure of the conscious adjustment and the resulting intensification of the unconscious or through repression, etc., a one-sided obstruction of energy is brought about, in consequence of which the contents of the unconscious become unduly charged with energy and swell upwards. This can, in case of a partial regression, if consciousness does not interfere at the proper time, throw the individual back upon an earlier stage in development, form neuroses, or, if a total reversal takes place and the unconscious floods consciousness, lead to a psychosis.

We find here the concepts of progression and regression—as usually happens—apparently supplied with a positive or negative sign, since in an ideal, normal psyche the process would have to be thought of as progressive only. But this assignment of signs does not hold absolutely; regression too has its positive value in Jung's system of thought; for as progression is founded on the necessity of adjustment to the external, so is regression founded on the necessity of adjustment to the internal, to "agreement

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 140.

with the individual's own inner law".¹ "Progression and regression might be regarded dynamically simply as means or as transition points of the energetic flow."² And thus regression in the individual psyche is surely a symptom of disturbance but also a way to the restoration of equilibrium—still more, to the broadening of the psyche. For it is regression that activates the images, raises them out of the unconscious, and makes possible an enrichment of consciousness, because it simultaneously, even though in an undifferentiated form, contains the seeds of new psychic health, bringing up those images and symbols which, functioning as "energy transformers", are capable of changing the direction of the psychic process again into a progressive one.

Besides the temporal succession, the *movement* of the dynamic process—and the libido moves not only forwards and backwards, progressively and regressively, but also inwards and outwards, corresponding to introversion and extraversion—the second important characteristic of this process is its *value intensity*. The specific form of manifestation of energy in the psyche is the IMAGE, brought up by the creative power of the *imaginatio*, the creative fantasy, out of the material of the unconscious, the objective-psychic. This active, creative work of the psyche commutes the chaos of the unconscious contents into pictorialized manifestations,³ as they present themselves in dreams, in fantasies and visions. It deter-

¹ *Contributions to Analytical Psychology*, p. 43.

² *Ibid.*, p. 44.

³ "The psychological machine that transforms the energy is the symbol," says Jung. (*Contributions to Analytical Psychology*, p. 50.)

mines ultimately the significance, corresponding to the "value intensity", with which the images are laden. this significance, i.e. content of meaning, being measured by the *constellation* in which the image appears in the individual case. By constellation is understood here the setting of an image in a context according to which its value is determined. For in a dream, for example, there are always a number of elements whose significance varies according to their positional value. Thus the same image can at one time appear as an accessory, at another as a central figure, as the real bearer of the complex; the symbol "mother" will, for example, carry a greater charge of energy, have a different positional value in a psyche suffering from a mother-complex than in an individual suffering from a father-complex.

Direction and intensity of the psychic dynamism correlate; they determine each other reciprocally; for the potential difference that is the primary condition of the process and direction of dynamic movement arises precisely from the difference in the energy charge, in the content of meaning of the psychic phenomena.

* * * *

The libido or psychic energy, as Jung conceives it, is the foundation and regulator of all psychic existence. This concept serves for the correct description of the actual processes in the psyche and of their relations. It has nothing to do with the question of whether or not there exists a specific psychic energy.

III

THE PRACTICAL APPLICATION OF JUNG'S THEORY

JUNGLIAN psychotherapy is no analytical procedure in the usual meaning of this term, although it holds strictly to the medically, scientifically, and empirically confirmed premises of research in all relevant fields. *It is a Heilsweg, a "way of healing" in both meanings of the German term, which signifies at the same time "healing" and "salvation".* It has all the requisites for "healing" a person from his psychic and therewith connected psychogenic sufferings. It has all the instruments for removing the most trifling psychic disturbances, the starting-point of a neurosis, and likewise for combating successfully the most complicated and threatening developments of mental disease. But besides this it knows the way and has the means to lead the individual to his own "healing" (*Heil*), to that knowledge and perfection of his own personality which has ever been the aim and goal of all spiritual striving. This way is, from its very nature, beyond all abstract exposition. Theoretic conceptions and explanations are adequate only up to a certain point for the comprehension of Jung's system of thought, for in order to understand it completely one must have experienced its vital working on one's self. To this one can only refer, as to every "happening" that essentially influences man. As a

"healing of the psyche" it can only be experienced or, better put, "undergone". For this way too is, like all psychic life, a very personal experience. Precisely its subjectivity is its most effective truth. This psychic experience is unique, however often it may be repeated, and reveals itself to rational understanding only within these, its subjective limits.

To Jungian psychotherapy pertains thus, besides its medically effective aspect, an eminent capacity for psychological guidance, education, development of the personality. Both ways can, but do not have to be followed at once. It probably follows from the nature of the matter that only a few are willing and determined to seek a way of healing, and "these few take the way only out of inner compulsion, not to say necessity; for this road is narrow as a knife-edge".¹

For the endless variety of sufferings entrusted to his therapy Jung has set up no general prescription. The method applied and its intensity vary according to the circumstances of the individual case, to the psychic disposition and characteristics of the patient. Jung recognizes the decisive rôle that sexuality and will to power play among men. Consequently there are numerous cases in which the illness is referable to disturbances in one of these driving factors and which therefore must be approached from a Freudian or an Adlerian point of view. But while with Freud mainly the pleasure principle, with Adler the will to power acts as explanatory principle, Jung regards besides these other, equally essential factors as motivating elements of the psyche and therefore rejects decisively

¹ *Two Essays on Analytical Psychology*, p. 267.

the postulate that the predominate rôle in all psychic disorders belongs to one driving factor alone. Besides these two, assuredly significant ones there are for him still other, highly important drives, before and above all that which belongs to *man alone*—the spiritual and religious need inborn in the psyche. This view of Jung's is an essential point in his theory, which distinguishes it from all other theories and determines its prospective-synthetic direction. For "the spiritual appears in the psyche likewise as a drive, indeed as a true passion. It is no derivative of another drive but a principle *sui generis*, namely, the indispensable formative power in the world of drives".¹ Therewith Jung postulates from the first an equivalently ranking counter-pole to the world of the biological drives, of the primitive nature in us, which forms, moulds, and develops this primitive nature and is peculiar to man alone. "The polymorphism of primitive instinctive nature and the way of formation of personality confront each other as a pair of opposites called: nature and spirit. This pair of opposites is not merely the external expression but perhaps also the very basis of that tension which we call psychic energy."²

* * * *

We stand here at a decisive point that gives Jung's whole theory direction, tone, and depth and makes it an open system, excluding nothing of the stream of new problems that spontaneously follows all pioneer work in the world of the psyche. The attentive reader

¹ *Contributions to Analytical Psychology*, p. 66.

² *Ibid.*, p. 57.

will believe that he finds conceptual contradictions in Jung's books. The science of the psyche must, nevertheless, set down the facts as it finds them. And it finds them not as an either-or but, as Jung has once said, as an "either *and* or". And thus this search for truth is at once cognition *and* envisioning. When the word "mystic" is uttered here more or less reproachfully, this only proves that people have forgotten that the strictest of the natural sciences, physics, in its modern form neither more nor less mystic than Jung's psychological system, to which it exhibits the closest analogy of any of the natural sciences. One puts up here with what in the other case is called contradictory, with a real dualistic "either and or" that is forced to assert itself in the whole of contemporary physics, often only with the help of the boldest logical constructions, simply because reality compels it. This dualism calls itself to our attention repeatedly in the formation of modern physical concepts, as when, for example, one must work with contradictory hypotheses concerning the nature of light (corpuscle or wave), or when all attempts to reconcile the field theory of relativity with the quantum theory in a logically irreproachable way fail. Yet no one would therefore reproach the modern physicists with a lack of logical skill and precision because the apparently illogical nature of the physical facts leads to a recognition of the irreconcilable, even of the paradoxical—naturally not without the hope and endeavour one day to win unity, even if not to force it. The difficulty for psychology lies in the fact that, proceeding from and never leaving an empirical basis, it penetrates

into a realm in which the expressions of language, derived from experience, are perforce inadequate and must remain a mere approximation. Considered from this standpoint Jung is as far from being a "metaphysician" as any natural scientist ever was, for his statements always refer to empirically verified facts and are strictly limited to what is conceivable on the basis of experience. The domain of experience that he has opened up and systematically investigated according to certain viewpoints in a scientific manner cannot by its very nature, however, be explored by the customary methods of the natural sciences, which postulate a purely conceptual treatment of their subject matter. Only the conceptually furthest advanced, because relatively simplest natural science, physics, has the possibility of clothing its bold hypotheses, unverifiable by any material constructions, in the pure, association-free language of mathematics. Ultimately all modern psychology wears a Janus-head, a double face, one aspect of which is turned towards living experience, the other towards abstract cognition. Not by chance did precisely some of the greatest, most honest thinkers who lived in the conceptual and linguistic world of Europe—be it Pascal, Kierkegaard, or Jung—have to arrive, necessarily and fruitfully, at paradoxes when they occupied themselves with questions concerning no unambiguous matters but the ambiguous, two-faced nature of the psyche.

Jung's great step forward and the justification for the term "synthesis" is precisely his abandonment of the unambiguous causal thinking of the old psy-

chology¹—namely, his recognition that the *spirit* must not be viewed as epiphenomenon, as “sublimation”, but as a principle *sui generis*, as a formative and therefore as the highest principle through which “*Gestalt*”, organized structure, is psychologically and perhaps also physically possible.² For conclusions that thinkers such as Whitehead and Eddington have drawn from physics itself point actually to primary, formative, *spiritual* forces, which could be, and probably already have been, characterized as “mystic”.

Before the word “mystic” one no longer needs to feel the customary dread—above all, not to confuse it with cheap irrationalism, for it is precisely reason that here presses forward to its own limits, as modern logic likewise honestly attempts to determine its own

¹ Although one should not rashly seek parallels, let it be remarked on this occasion that it was precisely the concept of causality and its remarkable logical difficulties in the face of new experiences that called forth the revolutionary upheaval in physics. The modern discussion of the concept of causality has shown in regard to “causality in the narrower sense” that it is impossible to represent the causal relation as one of cause and effect, but that one must understand thereby simply a sequence. Jung had already remarked some twenty-five years earlier that in psychology one could not get along with the concept of causality as generally applied in natural science. In his foreword to the *Collected Papers on Analytical Psychology* (Second Edition, 1917, pp. x-xii) he said: “Causality however is only one principle, and psychology cannot by its very nature be exhausted by causal explanation alone, for the psyche is also purposive.” This purposiveness is founded on an inner law, incomprehensible to consciousness, that rests upon the manifestations and effects of the symbols arising out of the unconscious. The creative element in our psyche and its manifestations can neither be demonstrated nor explained causally.

² In recent times the physicist P. Jordan (Rostock) especially has referred in his publications to certain parallels between the results of research in modern physics on the one hand and in biology and psychology on the other. More on this subject and on the viewpoints that have led to these considerations is to be found in C. A. Meier's paper, “Moderne Physik—moderne Psychologie” (Anniversary Volume for Jung's sixtieth birthday, *Die kulturelle Bedeutung der Komplexen Psychologie*. Berlin: Springer, 1935).

boundaries, not, as it were, by rejecting but by logically establishing the independence, indeed when one has rightly defined and thereby delimited the concept of "cognition", the sovereignty of the "mystical". In that border-land between cognizing and experiencing in which every depth-psychology must necessarily move and which naturally presents difficulties, sometimes insurmountable ones, for verbal concepts, Jung strives with all the creative power of his expression to find the necessary and legitimate distinction between those realms, even though the difficulties of the subject may sometimes prevent his efforts from being entirely successful. What makes the "metaphysician" is just the confusion of cognition and experience and the misunderstanding to which one falls victim when one supposes one's self able to reproduce the latter in the former. A remarkable identity in the form of expression employed by modern logic and Jungian psychology alike is perhaps also more than a coincidence, namely, the "transcendence of problems", as both call it in the same words—where one has to do no longer with answerable questions but only with experienceable problems, with those problems which also form the content of Jungian psychological guidance and psychological experience.

* * * *

If one schematically compares the three principal tendencies in psychotherapy today¹ with regard to

¹ Such a systematic comparison of these three principal schools of psychotherapy is to be found in the books of Dr. W. Kranefeldt, *Die Psychoanalyse* (Sammlung Götschen, Leipzig, 1930); Dr. Gustav R. Heyer, *Der Organismus der Seele* (Lehmann-Verlag, München, 1932); Dr. Gerhard Adler, *Entdeckung der Seele* (Rascher, Zürich, 1934).

the direction in which their central thought leads, one could say: Sigmund Freud looks for the *causae efficientes*, the causes of the later psychic disturbances. Alfred Adler considers and treats the initial situation with regard to a *causa finalis*, and both see in the drives the *causae materiales*. Jung, on the contrary, although he too naturally takes account of the *causae materiales* and likewise takes the *causae finales* as starting- and end-point, adds to them something further and very important in the *causae formales*, those formative forces that are represented above all through the symbol as mediators between the unconscious and consciousness or between all the pairs of psychic opposites.¹ Somewhat differently expressed this would mean: Freud employs a reductive method,

¹ The Jungian system "has in view also the final result of analysis, and regards the fundamental thoughts and impulses of the unconscious as symbols, indicative of a definite line of future development. We must admit there is, however, no scientific justification for such a procedure, because our present-day science is based as a whole upon causality. But causality is only one principle, and psychology essentially cannot be exhausted by causal methods only, because the mind lives by aims as well. Besides this disputable philosophical argument, we have another of much greater value in favour of our hypothesis, namely, that of vital necessity. It is impossible to live according to the intimations of childish hedonism, or according to a childish desire for power. If these are to be retained they must be taken symbolically. Out of the symbolic application of infantile trends an attitude evolves which may be termed philosophic or religious, and these terms characterize sufficiently the lines of further development of the individual. The individual is not only an established and unchangeable complex of psychic facts, but also an extremely changeable entity. By exclusive reduction to causes, the primitive trends of a personality are reinforced; this is only helpful when at the same time these primitive tendencies are balanced by recognition of their symbolic value. Analysis and reduction lead to causal truth; this by itself does not help living, but brings about resignation and hopelessness. On the other hand, the recognition of the intrinsic value of a symbol leads to constructive truth and helps us to live. It induces hopefulness and furthers the possibility of future development." (Foreword to the first edition of *Collected Papers on Analytical Psychology*, pp. xv-xvi. London, 1916.)

Jung a *prospective* one. Freud treats the material analytically, resolving the present into the past, Jung *synthetically*, building up out of the actual situation toward the future, attempting to establish a relation between consciousness and the unconscious, between all the pairs of psychic opposites.¹

Jung's method is therefore not only to this extent a "dialectical procedure" in that it is a dialogue between two persons, and as such a reciprocal interplay of two psychic systems. It is also in itself dialectic, as a process which, by confronting the contents of consciousness with those of the unconscious, i.e. those of the ego with those of the non-ego, calls forth a reaction between these two psychic realities that aims toward and results in bridging over both with a *tertium quid*, a synthesis. It is accordingly, too, from the therapeutic standpoint a preliminary condition that the psychologist accept this dialectic principle equally as binding. He does not "analyse" an object at a theoretical distance, but is quite as much in the analysis as the patient.² Both sides are mutually influenced in the treatment, and "the meeting of two personalities is like the mixing of two different chemical substances; if a reaction occurs at all, both are trans-

¹ "The finalistic conception regards causes as means to an end. We have a good example of this in the problem of regression: causally, regression is, for instance, a result of 'fixation to the mother'; but finalistically the libido regresses to the 'imago' of the mother in order to gather there associations from the past on which, for instance, the development from a sexual system into a spiritual system may be built up." (*Contributions to Analytical Psychology*, p. 24.)

² The term "patient" is used here and hereafter for the well and for the sick alike. It includes therefore all "seekers of healing", psychotics and neurotics as well as those who entrust themselves to Jungian psychotherapy for the sake of its aid in forming character and personality.

formed. In the field of dialectic procedure the physician must step out of his anonymity and give an account of himself, exactly as he demands of his patient".¹ The patient alone determines the interpretation to be given the material he brings. Only his individuality is decisive here; for he must have a vital feeling of assent, not a rational consent but a true experience. "Whoever would avoid suggestion must therefore look upon a dream interpretation as invalid until the formula is found that wins the patient's agreement."² Otherwise the next dream or the next vision inevitably brings up the same problem and keeps bringing it up until the patient has taken a new attitude as a result of his "experience". The often heard objection that the therapist could suggestively influence the patient with his interpretation could therefore only be made by one who does not know the nature of the unconscious; for "the possibility and danger of prejudicing the patient are greatly over-estimated. The objective-psychic, the unconscious is, as experience proves, in the highest degree independent. If this were not so it could not at all exercise its characteristic function, the compensation of consciousness. Consciousness can be trained like a parrot, but not the unconscious".³

The principal instrument of the therapeutic method is for Jung too the DREAM, it being that psychic phenomenon which affords the easiest access to the contents of the unconscious and which is especially suited

¹ *Grundsätzliches zur modernen Psychotherapie.*

² *Modern Man in Search of a Soul*, p. 12.

³ *Integration of the Personality*, p. 101.

because of its compensatory function to clarify and explain inner relations. For "the problem of dream analysis stands and falls with the hypothesis of the unconscious; without this the dream is a senseless conglomerate of crumbled fragments from the current day".¹ In the same way as the dream Jung utilizes the FANTASIES and VISIONS of his patients. If, therefore, in what follows we speak only of the dream for the sake of simplicity, fantasies and visions are thereby also understood.

The fundamental difference between the Jungian and the other analytical methods consists in the fact that Jung sees in these phenomena—namely dreams, etc.—not only contents of personal conflicts but in many cases also manifestations of the collective unconscious, which, going beyond the individual conflicts, sets over against these the primordial experience of universal human problems.

Theory and method of Jungian dream analysis can only be sketched here briefly.

Jung says: "The dream cannot be explained with a psychology taken from consciousness. It is a determinate functioning, independent of will and wish, of intention and conscious choice of goal. It is an unintentional happening, as everything in nature happens. . . . It is on the whole probable that we continually dream, but consciousness makes while waking such a noise that we do not hear it. If we could succeed in keeping a continuous record we should see that the whole follows a definite trend."² This

¹ *Modern Man in Search of a Soul*, p. 2.

² *Seminar on Children's Dreams*, 1938-39.

implies that the dream is a natural psychic phenomenon, but of a peculiar, autonomous kind, with a purposiveness unknown to our consciousness. It has its own language and its own laws, which one cannot approach with the psychology of consciousness—as subject, so to speak. For: “One does not dream: one is dreamed. We ‘undergo’ the dream, we are the objects.”¹ One could almost say: We are able in dream to experience as if they were real the myths and legends that we read when waking, and that is something essentially different.

The *roots* of the dream, as far as we can tell, lie partly in the conscious contents—impressions of the day before, remnants from the current day, partly in the constellated contents of the unconscious, which in turn can come from conscious contents or from spontaneous unconscious processes. These latter processes, betraying no reference to consciousness, can be derived from everywhere. Their origins can be somatic, physical and psychological events in the environment, or events in the past and future; in the latter instance we may think, e.g., of dreams that bring a long past historical occurrence to life or prophetically anticipate a future one. There are dreams that originally had a reference to consciousness but have lost it, as if it had never existed, and now produce completely incoherent, incomprehensible fragments, then again such as represent unconscious psychic contents of the individual without being recognized as such.

As already said in the first part of this treatise, Jung describes the *arrangement* of the dream images

¹ *Seminar on Children's Dreams*, 1938-39.

as standing outside of the categories of time and space and subject to no causality. "The dream is a mysterious message from our night-aspect."¹ The dream is never a mere repetition of previous experiences or events—certain categories of shock-dreams excepted—not even when we believe we recognize it as such. "It is always knit together or altered according to its end, even though often inconspicuously, but ever in a different way from that which would correspond to the ends of consciousness and causality."²

The possible *significance* of dreams can be reduced to the following typical cases:

Upon a certain conscious situation a dream follows as a reaction of the unconscious, which, supplementing or compensating, refers quite clearly to the impressions of the day, so that it is evident that this dream would never have occurred without a certain impression from the day previous.

The dream follows not upon a certain conscious situation that has—more or less clearly—produced it, but as a result of a certain spontaneity of the unconscious, the latter adding to a certain conscious situation another so different from the first that a conflict arises between the two. While in the first case the fall of potential led from the stronger, conscious part to the unconscious, in the second case equilibrium exists between the two.

When, however, the contrary position, that the unconscious occupies, is stronger than the conscious

¹ *Wirklichkeit der Seele*, p. 88.

² *Seminar on Children's Dreams*, 1938-39.

position, then a fall of potential comes into being that leads from the unconscious to consciousness. Then come those significant dreams that on occasion can completely alter or even reverse a conscious attitude.

The last type, in which the whole activity and all the weight of significance lies in the unconscious, and which furnishes the most peculiar dreams, most difficult to interpret but most important in content, represents unconscious processes that no longer allow one to recognize any relation whatever to consciousness. The dreamer does not understand them and as a rule wonders greatly why he dreams thus, for not even a conditional relation is to be perceived. But just these dreams often have an overpowering character; often, too, they are oracular. Such dreams likewise appear in many cases before the outbreak of mental illnesses and severe neuroses, when a content suddenly bursts to the fore that deeply impresses the dreamer, even though he does not understand it.

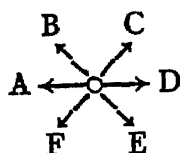
In distinguishing between these different types of dreams the weight lies upon the relation in which the reactions of the unconscious stand to the conscious situation. For the most manifold transitions can be found, from a reaction of the unconscious bound to the contents of consciousness up to spontaneous manifestation of the unconscious.¹

What is now the meaning, and what are the methods of *dream interpretation*?

Every interpretation is an hypothesis, a mere attempt at deciphering an unknown text. Seldom is an isolated, untransparent dream to be interpreted

¹ *Seminar on Children's Dreams, 1938-39.*

even with approximate certainty. The interpretation first reaches a relative certainty in a series of dreams, in which the subsequent dreams correct the errors in the interpretation of the preceding ones. Jung was the first to investigate whole dream series. He proceeded here from the premise that "dreams continue like a monologue under the cover of consciousness",¹ although their chronological order does not always coincide with the actual inner order of meaning. Thus it does not unconditionally correspond to a sequence in which dream B would follow from dream A and dream C from dream B. For the real arrangement of dreams is a *radial* one; it is grouped around a "centre of significance". Dreams can radiate from a centre, thus:



where dream C can occur before A and dream B just as well after F as before. If this central point is revealed and elevated into consciousness it ceases to work and the dreams arise from a new centre, and so on. It is therefore extremely important that patients be directed continually to "keep books", so to speak, upon their dreams and their interpretation, by means of which a certain continuity is assured and "the patient learns to deal with his unconscious satisfactorily".² The psychotherapeutic guidance does

¹ *Seminar on Children's Dreams*, 1938-39.

² *Modern Man in Search of a Soul*, p. 15.

not then remain passive but becomes an active co-operation that takes part in the process, indicating the possible meaning of the dream and explaining to the patient what *directions* are open to him. Only after this is the interpretation to be worked up and assimilated consciously by the patient.¹

Every dream content has always a manifold significance and is, as already said, conditioned by the individuality of the dreamer. To assume standard symbols, to be translated as if out of a dictionary, would be in contradiction of Jung's conception of the nature and structure of the psyche. In order to interpret a content correctly and effectively, one must go at it both with a full knowledge of the life situation and the manifest, conscious psychology of the dreamer and also with an exact reconstruction of the dream context, which is precisely the task of the analysis with its instruments of association and amplification. The psychological context of dream contents consists of that "tissue of relations in which the dream content is naturally embedded. Theoretically one can never know this in advance and each of its parts must be postulated as unknown".² Only after careful determination of the context may the attempt at an interpretation be made. A result can only be reached when the meaning determined upon the basis of the context has been correlated with the text of the dream itself and in the degree to which the meaning-reaction thus confirmed has been found to make sense. One may not, however, under any circumstances assume that

¹ Cf. the already mentioned "dialectical procedure".

² *Seminar on Children's Dreams*, 1938-39.

the meaning thus found corresponds to a subjective expectation, for it is often something surprisingly different from what would be expected subjectively. On the contrary, a correspondence to this expectation would give every ground for mistrust. For the unconscious is as a rule amazingly "different". Parallel dreams whose meaning coincides with the conscious attitude are extremely rare.¹ In general the standpoint of the unconscious is complementary or compensatory to consciousness. "Only from the knowledge of the conscious situation is it possible to settle what sign is to be given the unconscious contents. . . . There exists between consciousness and the dream a very finely balanced relationship. . . . In this sense one can declare the principle of compensation to be a fundamental rule of psychic activity in general."^{2,3}

As is evident from the whole conception of the dream-structure, from the regard paid to the actual conscious situation, from the concept of the contextual and positional value of dream-motives, from the timelessness and spacelessness of the dream-events, the concept of causality in Jungian dream interpretation—

¹ *Seminar on Children's Dreams*, 1938-39.

² An example of the compensatory function of the dream would be: someone dreams that it is spring, but his favourite tree in the garden bears only dry branches. This year there are no leaves and blossoms upon it. Thereby the dream means to say: Do you not see yourself in this tree? You are like this! Even though you do not want to be aware of it! The nature in you is dried up, no green grows in you, etc. These dreams are examples for persons whose consciousness has grown autonomous through over-differentiation, has gained too great an overweight. Of course a quite "unconscious" person who lived wholly for his drives would have dreams that likewise exposed his "other side". Careless scoundrels often have, e.g., dreams of a moralizing content, paragons of virtue on the other hand frequently immoral dream pictures.

³ *Modern Man in Search of a Soul*, p. 20.

in contrast to Freudian—can only be applied in a limited sense. Jung does not, indeed, look in the first place for the *causae efficientes*; he finds even that “Dreams are often anticipations that wholly lose their real meaning when regarded only causally. These anticipating dreams often give unmistakable information about the analytical situation, the correct understanding of which is of the greatest therapeutic import”.¹ This holds above all for initial dreams, i.e. those which one has at the commencement of an analysis. For “every dream is a means of information and control”.²

In analysis the way leads into the “land of childhood”, i.e. to that time in which the rational consciousness of the present was not yet separated from the “historical soul”, the collective unconscious, and thus not only into that land where the complexes of childhood have their origin but into a prehistorical one that was the cradle of us all. The individual’s separation from the “land of childhood” is unavoidable, although it leads to such a removal from that twilit psyche of primordial time that a loss of the natural instincts thereby occurs. “The consequence of this is want of instinct and therefore disorientation in general human situations. The separation has, however, also the result that the ‘land of childhood’ remains definitely infantile and so becomes a constant source of childish inclinations and impulses. Naturally these intruders are highly unwelcome to consciousness, which therefore represses them. This repression

¹ *Modern Man in Search of a Soul*, p. 9.

² *Ibid.*, p. 21.

merely increases the separation from the source and intensifies the want of instinct to the point of sterile rationalism. Consciousness therefore either is overwhelmed with infantility or must constantly defend itself against it in vain. The one-sidedly rational attitude of consciousness must, in spite of its undeniable successes, be regarded as unadapted and contrary to the demands of life. Life is dried up and longs to return to its source. The source, however, can only be found in the 'land of childhood', where one, as formerly, can receive directions from the unconscious. Not only he is childish, though, who remains a child too long but also he who parts himself from his childhood and supposes it has therewith ceased to exist. For he does not know that everything pertaining to the psyche has a double face. The one looks forward, the other back. It is ambiguous and therefore symbolic, like all living reality. . . . In consciousness we stand upon a peak and childishly imagine that the road leads on to greater heights beyond the peak. That is the chimerical rainbow-bridge.¹ In order to gain the next peak one goes nevertheless—one must go, if one will reach it—down into the land where the roads first begin to branch."² "The resistance of consciousness against the unconscious as well as the underestimation of the latter is an historical necessity in evolution, for else consciousness would never have been able to differentiate itself from the unconscious at all."³ The consciousness of modern man, though, has removed itself some-

¹ See later on p. 84.

² *Integration of the Personality*, p. 110.

³ *Ibid.*, p. 105.

what too far from its origin, the unconscious, and has even forgotten that the latter acts by no means in correspondence with our conscious intentions but autonomously. Therefore the approach to the unconscious is for civilized man, primarily because of its threatening likeness to mental disorder, usually associated with panic terror. "To 'analyse' the unconscious as a passive object has nothing hazardous about it for the intellect—on the contrary, such an activity would correspond to rational expectation; but to 'let the unconscious happen' and to 'experience' it as a reality—that exceeds the courage as well as the ability of the average Occidental. He prefers simply not to realize the existence of this problem. The experience of the unconscious is, namely, a personal secret, communicable only with difficulty and only to the very few."¹ In consequence of the over-differentiation of consciousness in western man the problem of the approach to the unconscious is a specifically Occidental and modern problem. The establishment of contact between consciousness and the unconscious appears, for example, to be quite a different matter for the Oriental, probably too for the African, etc.

Taking the way to the collective unconscious must be *preceded*, with Jung as with Freud, by making conscious and integrating the infantile contents of the personal unconscious, although Jung draws different deductions: "The personal unconscious must always be disposed of first, i.e. made conscious",² else the way to the collective unconscious is blocked. This way, leading up to activation of the archetypes and

¹ *Integration of the Personality*, p. 106.

² *Ibid.*, p. 111.

to harmony, to proper equilibrium between consciousness and the unconscious, is the way of "healing" and, viewed from the technical aspect, the way of dream interpretation. The technic of resolution of a dream can thus—to recapitulate once again—be divided into the following stages: description of the present conscious situation, description of the preceding events, determination of the subjective context, in case of archaic motives comparison with mythological parallels, and finally, in complicated situations, correlation with objective information from third persons.

Jung found that most dreams show a certain structural similarity. He conceives even their structure quite differently from Freud, dividing it as follows in the manner of a classical drama: (1) *Time, place, dramatis personae*, that is, the beginning of the dream, which frequently indicates the place where the action of the dream occurs, and the persons acting therein; (2) *Exposition*, i.e. the statement of the dream problem. Here the content is displayed, so to speak, that forms the basis of the dream, the problem, the theme that is given form by the unconscious in the dream, to which the unconscious will now make its pronouncement; (3) *Peripetie*, which forms the "backbone" of every dream, the weaving of the plot, the intensification of events to a crisis or to a transformation, which may also consist in a catastrophe; (4) *Lysis*, i.e. the solution, the result of a dream, its meaningful conclusion, in which it points to the needful compensation. This rough scheme, according to which most dreams are built up, forms a suitable

basis for the process of interpretation. Dreams exhibiting no lysis allow one to infer a fatal development in the dreamer's life. But these are quite specific dreams, and they must not be confused with those which the dreamer recalls only fragmentarily or reproduces only incompletely and which therefore end without a lysis. For naturally every phase of a dream can seldom be deciphered at once. It often requires a careful search before its structure is wholly revealed.

Jung has introduced the concept and method of CONDITIONALISM¹ into dream interpretation, i.e. "under conditions of such and such a kind, such and such dreams can occur".² The decisive factor is thus always the situation in question with its contemporary, momentary conditions. The same problem, the same cause may have, according to the total context, a correspondingly different significance; from the viewpoint of conditionalism they can have many meanings, not just always the same one without regard to the situation and the variability of their forms of appearance. Conditionalism is an expanded form of causality, it is a manifold interpretation of causal relations and constitutes thus an attempt "to conceive strict

¹ The physiologist and philosopher Max Verworn (Göttingen, 1863-1921), from whom the concept of "conditionalism" comes, defines it as follows: "A state or process is unambiguously determined by the totality of its conditions. From this follows: 1. The same states or processes are always the expression of the same conditions; different conditions are expressed in different states and processes. 2. A state or process is identical with the totality of its conditions. From this follows: A state or condition is scientifically completely known when the totality of its conditions is determined." (*Kausale und Konditionale Weltanschauung*, 3. ed., 1928.)

² *Seminar on Children's Dreams*, 1938-39.

causality by means of an interplay of conditions, to enlarge the simple significance of the relation between cause and effect by means of the manifold significance of the relations between effects. Causality in the general sense is not thereby destroyed, but only accommodated to the many-sided living material",¹ i.e. broadened and supplemented.

Jung utilizes no "free association" but a procedure that he calls "*Amplification*". He thinks that free association indeed leads "always to a complex, of which it is nevertheless uncertain whether it is precisely this one that constitutes the meaning of the dream. . . . We can, of course, always get to our complexes somehow, for they are the attraction that draws all to itself".¹ Perhaps though the dream shows exactly the opposite of the content of the complex and means thereby on the one hand to emphasize that natural functioning which would be capable of freeing one from the complex and on the other to point to the way to be followed. Amplification means therefore, in contrast to the Freudian method of "*reductio in primam figuram*", not a causally connected chain of associations to be followed backward, but a broadening and enrichment of the dream content with all possible similar, analogous images. However various these images may be, they must nevertheless all stand in a meaningful, more or less close relation to the dream content that is to be interpreted, whereas there is no limit to how far free association may lead away from the latter. Ampli-

¹ *Seminar on Children's Dreams, 1938-39.*

fication is accordingly a kind of limited, bound, and directed association that returns ever and again to the centre of significance given in the dream, revolving as it were about this very centre. "Amplification is always in place where one has to do with an obscure experience, whose scanty hints have to be filled out

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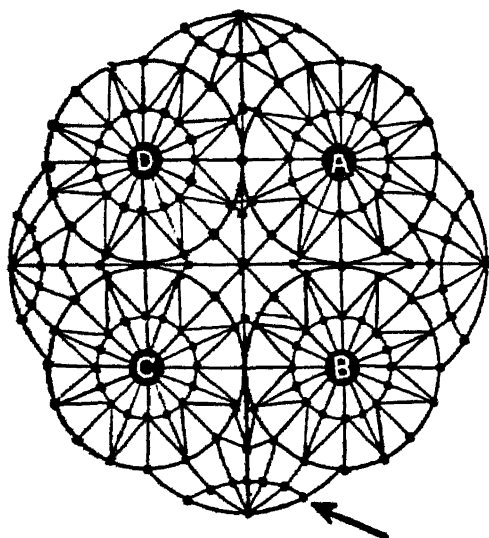


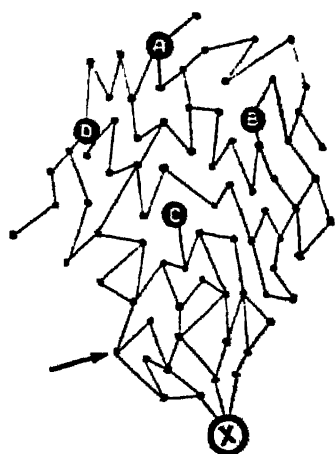
DIAGRAM XIV

A. B. C. D. The dream elements.

The nodal points of the net of connections shown by the little arrow represent the various correspondences, the amplifications.

and broadened by psychological context in order to be made intelligible. Therefore in analytical psychology we make use of amplification in the interpretation of dreams; for the dream is a hint too scanty for comprehension, which consequently must be enriched by associative and analogous material

and must be clarified into intelligibility.”¹ The amplification must be applied to all the elements of the dream content. Only then does the full picture come into being out of which the “meaning” can be read. *Diagram XIV* and *Diagram XV* are meant respectively to give a pictorial representation of



XV

DIAGRAM XV

A. B. C. D. The dream elements.

X. The original figure.

The various associations are indicated by the nodal points, shown by the arrow.

amplification and *reductio in primam figuram* in a roughly schematic fashion. As starting-points four different elements, the dream contents A, B, C, D, are taken. Amplification connects them with each other in all possible directions, with all possible correspondences, analogies, etc., up to their greatest

¹ *Integration of the Personality*, p. 207.

possible extent and to their ultimate recognizable quality, e.g. it supplements, broadens and enhances the figure of the real father, should this appear as an element of the dream, up to the pure "idea" of the "fatherly". Reduction, assuming that the separate dream elements represent a "distortion" of originally different contents, pursues the four points backward through a chain of free associations until they, entrapped in causal connections, lead to the *one* point X from which they proceeded and which it was their task to "distort" or "cover up". Amplification, thus "illuminates" all possible meanings of the four points for the dreamer in their contemporary, present significance, while reduction simply leads back to the complex again. Freud asks with his reduction, "Why?". Jung asks in dream interpretation above all "To what purpose?" What did the unconscious intend, what did it want to tell the dreamer when it sent him exactly this and no other dream? For example, an intellectual dreams that he goes under a great rainbow-bridge. Under and not across the bridge, by which he is very much astonished. The dream means to indicate thereby however that this man is trying to solve his problems outside of reality and shows him the way that he has to go—namely, not across the bridge above but beneath it below. For intellectuals, who suppose that they can simply eliminate their drives, "think away" or somehow "think to rights" their life, i.e. intellectually shape it as they like, this is often a very much needed suggestion.¹ This dream thus has the definite aim of a

¹ Example from the *Seminar on Children's Dreams*, 1938-39.

warning, opening the dreamer's eyes to his real situation. The valid meaning of the dream with all its details, of course, can only be cleared up by an exact process of interpretation such as already described. But from the little said here it is already evident that this dream had a definite purpose, namely, to present a fact of which the dreamer is or does not want to be aware. Naturally this kind of dream is relatively easy to interpret, for it is a "parable", which as such contains a warning. One can, moreover, read from the dream not only the momentary situation of the dreamer but also the progress of the analysis, as well as, on occasion, its stoppage. They are, without context and fuller information about the dreamer, unimpressive. But to him who dreams them and whose problems they comprise and illuminate they can be, once understood and worked up, extraordinarily effective, even liberating. *The subjective, individual meaning of the dream* is reached by personal amplification, i.e. by questioning the dreamer as to what each dream element signifies to him *personally*. The *collective meaning* is then given by amplification with the general symbolic material of legends, mythologies, etc.

The dream, as an utterance uninfluenced by consciousness, represents the inner truth and reality "as it is, and not as I suppose it to be, and also not as I should like to have it".¹ The manifest dream content is therefore for Jung no façade but a fact showing what the unconscious has to say about the situation in question and always saying exactly what it means.

¹ *Modern Man in Search of a Soul*, p. 6.

When a snake, for instance, appears in a dream, then its significance lies precisely in the fact that it is a snake and not e.g. a bull, the snake having been chosen by the unconscious to express what it means. What a snake signifies to the dreamer is *not* determined through a chain of associations but through amplification, i.e. by supplementing the snake symbol with all the signs and references, e.g. myths, significant for its nature as snake and corresponding to the meaning that the "snake" as such has for the dreamer. For just because the snake is not regarded as a "substitute figure"—as Freud, for instance, might conceive it—but in its actual and real meaning for the dreamer, the still obscure meaning of the dream is not cleared up by the investigation of what that figure possibly conceals. On the contrary, all the surroundings, the context in which it is placed, are taken into consideration and investigated. As the representative value of a colour only results from its being placed in a pictorial context—for whether a spot of grey represents a bit of shadow or a reflection of light, a fleck of dirt or a strand of hair is decided only by its surroundings, by the colours and forms of the total composition—so the rôle and meaning of a dream symbol only reveals itself when it has been evaluated according to its position and meaning in the context. When one furthermore takes into consideration the total situation and the specific psychic structure of the dreamer as well as his conscious psychological attitude, to which the dream content, as experience proves, is complementary, then the real meaning of the figure in its subjective reference appears of itself. Without

personal associations and determination of context dream elements can be interpreted only up to a certain point, i.e. in so far as they are of a collective nature, representing general human problems.

Jung distinguishes two kinds or levels of interpretation: that upon the SUBJECTIVE LEVEL and that upon the OBJECTIVE LEVEL. Interpretation on the subjective level treats the dream figures and events *symbolically*, as "*reflections of internal psychic factors and of the internal psychic situation of the dreamer*".¹ The characters of the dream then represent psychic tendencies or functions of the dreamer and the dream situation, his attitude in reference to himself and to the given psychic reality. The dream, so conceived, points to *internal* facts. Interpretation on the objective level implies that the dream figures as such are to be understood *concretely* and not symbolically. They then represent the dreamer's attitude to the *external* facts or persons to which he stands in relation. They are intended to show purely objectively how something that we have seen only from the one side appears from the other, or to present for our attention something that we have not noticed at all up to now. When, for instance, one dreams of one's own father, whom one holds for kind and noble, in a form that shows him as domineering, cruel, selfish, and uncontrolled, then that would mean, interpreted on the subjective level, that the dreamer conceals such qualities in his own character but is not conscious of them and even attributes to them a significance not

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 81.

in harmony with the real situation. Interpreted on the objective level the dream would represent the real father displayed to the dreamer in his true but as yet unknown nature. In interpretation on the subjective level we must "look upon the dream contents as references to images of subjective character, to complexes in the unconscious of the patient himself".¹ Thus a certain figure, say a man-friend, in a woman patient's dream can be taken as an image of the masculine in her, which is not consciously recognized, is hidden in the unconscious, and appears, transferred upon a person, as a projection. The significance of this dream figure lies in the fact that the patient's attention is called by it to her own masculine side, to qualities concerning whose presence she formerly deluded herself. That is especially important with a person who appears to herself as exceptionally frail, sensitive, and womanish, as, for example, with the familiar type of the precise old spinster.

"Everything unconscious is projected, i.e. it appears as property or behaviour of the object. Only through the act of self-recognition do the corresponding contents then become integrated with the subject, thereby released from the object and recognized as psychic phenomena."² The phenomenon of projection is an integral part of the mechanism of the unconscious. It stands—whether in dream or waking, whether in individuals or groups, whether with respect to persons, things, or states—wholly outside the conscious will. "A projection is never made, it

¹ *Two Essays on Analytical Psychology*, p. 94.

² T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 68.

happens!"¹ Jung defines it as "displacing a subjective process out into an object", in contradistinction to introjection, which "consists in taking in an object into the subject".² The inability to distinguish one's self from the object is a state in which not only primitive peoples still live today but children also. In undifferentiated persons—in primitives and children—the contents of the individual psyche are not yet differentiated from those of the collective psyche, and are not contrasted against each other but always in a "participation". For "the projection of the gods, demons, etc., was not understood by them as a psychological function, but these were simply assumed to be realities. Their character as projections was never realized. In the era of enlightenment people first found that the gods did not exist but were only projections. Thereby, though, they were annihilated. The psychological functions corresponding to them were, nevertheless, not annihilated at all, but fell to the unconscious and thereby poisoned people with an excess of libido previously devoted to the service of the divine image".³ If consciousness is not firmly enough built or if no core of personality is present strong enough to take up these unconscious contents and their projections, to comprehend and assimilate them, then it can be flooded and even swallowed up by the activated and inflated unconscious. The psychic contents then not only assume the character of reality, but they reflect the conflict magnified into the mythological or coarsened into

¹ *Integration of the Personality*, p. 212.

² *Psychological Types*, p. 582.

³ *Two Essays on Analytical Psychology*, p. 99.

the archaic and primitive, and the way to a psychosis is open.

In Jungian dream-analysis—as is evident from all that has been said before—the psychological phenomenon generally denominated the SYMBOL plays a central rôle. The psychic images, in the dream as in all their other manifestations, are at once reflection and essence of the dynamics of the psyche. They are at once reflection and essence of the dynamics of the mind, just as in the case of a waterfall the waterfall is at once reflection and essence of force itself. For without force, i.e. physical energy (which in itself is only a working hypothesis), there could be no waterfall, whose essence it therefore is; but simultaneously it reflects too in its form of being this energy, which without the waterfall, in which it becomes visible as it were, would be wholly inaccessible to observation and verification. They are the real energy-transformers in psychic events. They have at the same time expressive and impressive character, expressing on the one hand internal psychic happenings pictorially, and on the other hand influencing—after having been transformed into images—through their meaningful content these same happenings, thus furthering the flow of the psychological processes. For example, the symbol of the withered Tree of Life, which was meant to convey the idea of an over-intellectualized existence that had lost its natural instinctive basis, would on the one hand express this meaning pictorially before the very eyes of the dreamer, and on the other hand, by thus presenting itself to him, would

impress him and thereby influence his psychic dynamism in a certain direction.¹ One can continually observe in the course of an analysis how the various pictorial motives determine and lead into one another. In the beginning they still appear in the guise of personal experiences; they bear the characteristics of childhood or other remembrances. As the analysis penetrates to deeper levels, however, they exhibit the outlines of the archetypes ever more clearly, the field becomes dominated ever more definitely by the symbol alone. Symbols can stand for the most varied contents. Natural events can be portrayed symbolically just as well as internal psychological processes. The course of the sun can represent to the primitive, for example, the concrete, external, natural happening, and to the psychologically disposed modern man a similar, equally regular happening in his internal world. The symbol of "rebirth" stands always, for example, for the fundamental concept of spiritual transformation, whether it occurs as a primitive initiation rite, as a baptism in the early Christian sense, or in the corresponding dream-picture of a present-day individual. Only the way in which this rebirth is attained differs according to the historical and individual situation in consciousness. Just for this reason it is necessary to evaluate and interpret every symbol on the one hand collectively, on the other individually, if one will do justice to its actual meaning in any given case. The personal content and the psychological situation of the individual must always remain decisive.

¹ Cf. dream quoted on page 75.

The content of a symbol can never be fully expressed rationally. It comes out of that "between-world of subtle reality which can be adequately expressed through the symbol alone".¹ An allegory is a sign for something, a synonymous expression for a known content; the symbol, however, always implies in addition something inexpressible through language, i.e. by rational means. Freud is therefore mistaken in calling "those contents of consciousness which allow one to guess their unconscious backgrounds" symbols, for according to his theory these contents play "merely the rôle of signs or symptoms of background processes".² When, in contrast, "Plato, for example, sums up the whole epistemological problem in the parable of the cave, or when Christ presents his concept of the Kingdom of God in parables, these are true and genuine symbols—namely, attempts to express something for which as yet no verbal concept exists".² The German word for symbol is *Sinnbild*, which compound excellently conveys the implication that its content is derived from and belongs to *both* spheres: as *Sinn* (meaning, sense) it is attributed to consciousness, as *Bild* (picture, image) to the unconscious, to the irrational realm. In this capacity, too, the symbol is best able to give an account of the processes of the totality of the psyche and to influence as well as to express the most complicated and contradictory psychological conditions. A true symbol can never be fully explained. We can make its rational component comprehensible to consciousness; its irrational

¹ *Integration of the Personality*, p. 206.

² *Contributions to Analytical Psychology*, pp. 231-2.

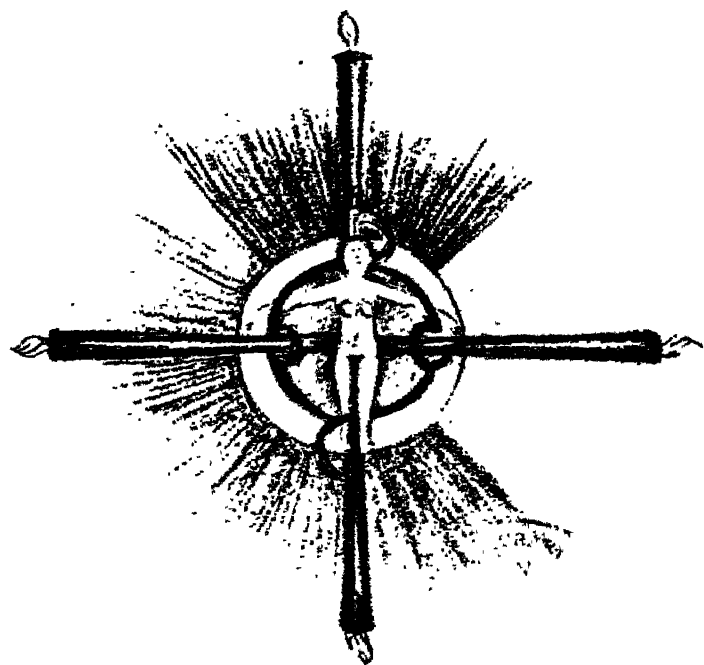


PLATE A

component we can grasp only with our feelings. Therefore Jung urges his patients so emphatically not only to set down their "inward pictures" in speech or writing but also to reproduce them in the form of their original appearance, in which not only the content of the picture but also its colours and their distribution all have a particular individual significance. Only thus can one quite do justice to their meaning for the patient and utilize their form as well as their content as a highly important factor in the psychological process of realization.¹ Let Plate A serve as an example. It is the "inwardly apprehended" symbolic portrayal of how a man, torn between his four psychological functions, strives toward realization and nevertheless remains eternally caught in the circle of the serpents, the symbols of the primitive drives.²

With such pictures it is "naturally not a matter of art, but of something more than and different from mere art, namely of a vital effect upon the patient himself",³ — or whoever produced the pictures. Therefore, too, it does not matter at all whether such a picture is good or bad in the sense of an artistic evaluation. For it can even occur that a painter or sketcher draws such pictures with a primitive, unskilled and childlike hand, artistically far poorer than one who has never used pencil and brush but whose inward pictures are so lively and intense that he can

¹ Cf. translator's footnote on p. 45.

² The four functions are symbolized by the four different colours of the rays — blue, yellow, red, green ; the striving toward realization by the four burning torches.

³ *Modern Man in Search of a Soul*, p. 79.

reproduce them perfectly. Such drawings and paintings "are dynamic fantasies; they work within the man who makes them. . . . Moreover the material objectification of such a picture enforces a prolonged contemplation of it in all its parts, so that it can thereby unfold its full effect. And what works in the patient is he himself, but no longer in the sense of the previous misunderstanding, in which he took his personal ego for his Self, but in a new sense, strange to him up to now, in which his ego appears as object of that which works within him."¹ "Mere painting is not enough. It requires above and beyond that an intellectual and emotional comprehension of the pictures, by means of which they become integrated not only rationally but also morally with consciousness. Then they must still be subjected to a synthetic interpretation. We find ourselves, however, in absolutely new territory, in which broad experience is needed above all, because we have to do here with a vital process of the psyche outside of consciousness, which we can observe only indirectly. And we have as yet no notion to what depths our insight reaches here."²

As Freud and Adler do, so does Jung hold the making and keeping conscious of conflicts for the *conditio sine qua non* of therapeutic success.³ He does not, however, refer the conflicts to a single drive, but regards them as consequences of a disturbance of the harmony between all the factors of the total psyche

¹ *Modern Man in Search of a Soul*, p. 80.

² *Ibid.*, p. 82.

³ *Psychology of the Unconscious*, p. 40.

—between such factors, that is, as belong to the structure of the personal and such as belong to the structure of the collective component of our psychic totality. Another difference in principle consists in the fact that Jung seeks to solve all conflicts from the point of view of their immediate significance and not from that of the significance they had at the moment of their origin, without considering whether that moment lies far in the past or not. Every condition in life and every age requires a solution suitable to itself alone; and therefore a conflict has a correspondingly different function and significance for the individual in question, even though its origin remain always the same. The way in which a man of fifty has to solve his parent-complex is altogether different from that in which a man of twenty has to do so, although the conflict may have arisen in both cases from identical childhood experiences.

Jung's method is teleological: his view always takes in the totality of the psyche, bringing even the most circumscribed conflict into connection with this totality. And in this psychic whole the unconscious has the rôle not merely of a catch-basin for repressed contents of consciousness; it is above all "the eternally creative mother of this very consciousness". It is no "mental trick", as Adler says, but, on the contrary, the "primary and creative factor in man, the never failing source of all art and of all human productivity".¹ This attitude and conception make it possible for Jung to see in a neurosis not merely something negative—a troublesome sickness, but also a

¹ *Contributions to Analytical Psychology*, p. 365.

positive, healing factor, a force in the formation of the personality. For, whether we are compelled to recognize our deficiencies and shallowness, making conscious our attitudinal or functional type, or whether we must plumb the depths of the unconscious as compensation for our partially or entirely exaggerated consciousness, a broadening and deepening of consciousness,¹ i.e. a broadening of our personality is always associated therewith. A neurosis can thus act as a cry for help, sent from a higher, inner authority in order to call our attention to the fact that we urgently need a broadening of our personality and that we can reach it if we confront the neurosis correctly. The Jungian approach makes it possible for the neurotic to lift himself out of his isolation, being led by a direct encounter with the unconscious to re-enliven the archetypes within him, which "touch those dim backgrounds of the psyche that are bequeathed to us from primordial times. If this super-individual psyche exist, then everything translated into its picture-language must be impersonalized, and if it become conscious it must appear to us *sub specie aeternitatis*, no longer as *my* sorrow but as *the* sorrow of the world, no longer as personal, isolating pain but as pain without bitterness, binding all human beings together. We need not, I suspect, search far for proof that this can work healing." ²

Jung would by no means deny that there are also neuroses of traumatic origin which result essentially from decisive childhood experiences and which must then be treated accordingly, i.e. following the prin-

¹ See footnote 5 to p. 45.

² *Wirklichkeit der Seele*, p. 161.

ciples of Freud. In very many cases Jung, too, uses this method, which is especially suited for the neuroses of younger persons, in so far as they are traumatically caused. He denies absolutely, however, that all neuroses are of this sort and are, therefore, so to be treated. The conditions for a neurosis can just as well, particularly in more advanced years, lie in the actual situation itself. In youth, for example, a one-sided attitude of consciousness is a necessity; in middle age it can lead to a neurosis if the individual is no longer capable of adjusting himself to an existing situation because he has lost his natural attachments to his instincts and to his unconscious. The causes of this are occasionally to be sought in childhood; they can, however, be based entirely upon the momentary situation. Here, in the experience of the ascending images and symbols which enlarge consciousness and direct the currents of psychic happenings, just that teleologically oriented, forward-looking view has its place that is concerned first of all with setting up a new equilibrium in the patient's mind on the basis of the situation as it is. The neurosis tends to something positive—that is the essence of the Jungian conception—and not to the persistence of the sickness as an end in itself, as it may often appear. For “through neurosis people are jolted out of their rut, very often in opposition to their own laziness or their desperate resistance”.¹ Energy blocked up by the one-sidedness of consciousness can lead of itself in the course of life to a more or less acute neurosis, as can likewise an unconscious state that is not

¹ *Two Essays on Analytical Psychology*, p. 197.

accommodated to the requirements of the environment. At any rate it seems that, in spite of all, only a few succumb to the fate of the neurotic. Perhaps they are indeed "actually the superior persons, who, nevertheless, for whatever reason have remained too long upon an inadequate plane",¹ which their nature could not stand. One must not, however, presume that any "plan" of the unconscious lies behind this. "The impelling motive, so far as it is possible for us to conceive of one, seems to be essentially simply a drive to self-realization. . . . One could also speak of a delayed ripening of the personality."²

So can the neurosis become, according to circumstances, the stimulus to the struggle for the wholeness of the personality, which is for Jung at once task and goal and the greatest boon granted upon earth to men—a goal independent of any medico-therapeutic viewpoint.

If one would cure a neurosis or any general psychological disturbance in the equilibrium of the personality, one must take the way of the assimilation of certain contents of the unconscious into consciousness. For the dangerousness of the unconscious increases to the same degree to which we repress and to which our equilibrium is upset. By assimilation and integration is to be understood, however, a reciprocal interpenetration of the conscious and unconscious contents, not an evaluation of these contents. Above all, no essential values of the conscious personality must be impaired, else there is no longer anyone there

¹ *Two Essays on Analytical Psychology*, p. 198.

² *Ibid.*, p. 197.

who could do the integrating. "Compensation by the unconscious is only effective when it co-operates with an intact consciousness."¹ "Whoever does analytic therapy believes implicitly in the sense and worth of making conscious, by means of which formerly unconscious portions of the personality are subjected to conscious selection and criticism. Thereby is the patient confronted with problems and stimulated to conscious judgments and conscious decisions. That signifies nothing less than a direct provocation of the ethical function through which the total personality is called into action."²

WHOLENESS OF THE PERSONALITY is attained when all the pairs of opposites are differentiated, when the two parts of the total psyche, the conscious and the unconscious, are joined together and stand in a living relation to one another. In this case the psychological potential difference, the undisturbed functioning of psychic life is guaranteed by the fact that the unconscious can never be made completely conscious and always possesses the greater store of energy. The wholeness thus remains always relative, and we have opportunity to work on it further all our life long. "The personality as a full realization of the wholeness of our being is an unattainable ideal. Unattainability is, however, never anything against an ideal; for ideals are nothing but signposts, never goals."³ The evolution of the personality is at once blessing and curse. One must purchase it dearly—for it brings

¹ *Modern Man in Search of a Soul*, p. 24.

² *Ibid.*, p. 11.

³ *Integration of the Personality*, p. 287.

with it isolation. "Its first consequence is the conscious and unavoidable exclusion of the individual from the undifferentiatedness and unconsciousness of the herd."¹ It means not only isolation, however, but at the same time fidelity to one's own law. "Only he who can deliberately say 'Yes' to the power of the destiny he finds within him becomes a personality."² Realizing one's Self is a moral decision, and this lends strength to the process of becoming one's Self, which Jung calls the WAY OF INDIVIDUATION.

"Individuation" means: "Becoming an individual being, and, in so far as we understand by individuality our innermost, final, incomparable uniqueness, becoming *one's own Self*."³ Individuation does not at all mean, however, individualism in its narrow, egocentric form; for individuation makes the person into the individual being that he actually is. He does not therewith become "selfish", but simply fulfils his own specific nature, between which and egoism or exaggerated individualism there is a world of difference. The wholeness that he attains is for him, as individual and as collective being alike, consciously as well as unconsciously in touch with the universe. That implies, however, not an individualistic emphasis on his supposed uniqueness contrary to his collective responsibilities, but the realization of his uniqueness in its place within the whole. For "an actual conflict with the collective norm takes place only when an individual way is raised to a norm, which, moreover, is the fundamental aim of extreme in-

¹ *Integration of the Personality*, p. 288.

² *Ibid.*, p. 296.

³ *Two Essays on Analytical Psychology*, p. 183.

dividualism",¹ in the above explained meaning of the word.

The process of individuation is an intense analytical effort which concentrates, with strictest integrity and under the direction of consciousness, upon the internal psychological process, eases the tension in the pairs of opposites by means of highest activation of the contents of the unconscious, acquires a working knowledge of their structure, and leads through all the distresses of a psyche that has lost its equilibrium, hacking through layer upon layer, to that centre which is the source and ultimate ground of our psychic existence—to the inner core, the Self. The road is, as already mentioned, not suitable nor traversable for everyone. It is also not without danger, and it requires the strictest control by the associate or physician as well as by one's own consciousness to maintain the integrity of the ego against the violently in-breaking contents of the unconscious and to adjust them purposively to a harmony within the ego. The attempt to go such a journey alone, however this may work with analogous experiments elsewhere, carried out, nevertheless, under entirely different outer and inner conditions, would be perilous for the Occidental, if it succeeded at all.

The course of individuation has been roughly plotted and exhibits a certain formal regularity. Its signposts and milestones are various archetypal symbols, whose form and manifestation vary according to the individual. Here, too, the uniqueness of the personality is decisive. For, "The method is only the

¹ *Psychological Types*, p. 563.

road and the direction that one takes, whereas the way in which one acts remains a faithful expression of one's inmost being".¹

To describe the archetypal symbols of the individuation process in all the manifold forms in which they appear would require a thorough knowledge and consideration of the different mythologies and of the symbolic accounts of human history. Without this they cannot be described and explained in detail. In what follows, therefore, a brief sketch must suffice, presenting only those symbolic figures that are characteristic of the principal stages of the process. Of course there appear besides these numerous other archetypes and symbols, partly illustrating accessory problems, partly as variations of the main figures.

The first stage leads to the experience of the SHADOW, which symbolizes our "other aspect", our "dark brother", who, albeit invisibly, yet belongs inseparably to our totality. For, "The living form needs deep shadows in order to appear plastic. Without the shadow it remains a flat illusion."² The meeting with the shadow often coincides with the making conscious of the functional and attitudinal type to which one belongs. The undifferentiated function and the rudimentarily developed attitude are indeed our "dark aspect", that collective-human primordial disposition in our nature that one "rejects

¹ *The Secret of the Golden Flower*, p. 79. Translated from the Chinese into German by Richard Wilhelm, with a commentary by C. G. Jung; translated from the German into English by C. F. Baynes. Third Impression. London: Kegan Paul, 1935.

² *Two Essays on Analytical Psychology*, p. 266.

from moral, aesthetic or whatever grounds and keeps in suppression because it stands in contradiction to our conscious principles".¹ Conditioned by the mechanism of projection this dark aspect appears, as everything of which we are unconscious does, transferred onto an object. Therefore "the other is always guilty", when one does not consciously recognize that the "darkness" is in ourselves.

The shadow is an archetypal figure that often appears even today personified in many forms in the conceptions of primitives. It forms a part of the individual, a kind of split-off part of his being which is nevertheless joined with him just "like a shadow". Therefore it means sorcery to the primitive when someone treads upon his shadow, and its evil effects can be made good again only by a series of magical ceremonies. In art, too, the shadow is a popular and frequently treated theme; for the artist's inspiration and choice of themes comes from the depths of his unconscious. What he creates in this way affects again the unconscious of his public, wherein ultimately the secret of his effectiveness lies. It is the figures of the unconscious that rise in him and appeal powerfully to men, although they do not know whence their fascination comes. Shakespeare's Caliban, Stevenson's Mr. Hyde, Mrs. Shelley's Frankenstein, the pretty story of Oscar Wilde's "The Fisher and his Soul", Chamisso's "Peter Schlemihl", Hermann Hesse's "Steppenwolf", Hofmannsthal - Strauss's "Frau ohne Schatten", are examples of the artistic use of the shadow motive.

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 108.

According to whether it belongs to the realm of the ego or that of the collective unconscious, the shadow has a personal or collective form of appearance. It can, therefore, just as well show itself as a figure from our field of consciousness, as the person who represents our opposite, e.g. Faust's famulus Wagner, as in the form of a mythical figure—the Devil, a faun, Hagen, Loki, or Mephisto, the sinister counterpart of Faust, etc. Confronting one's shadow means becoming unsparingly critically conscious of one's own nature. The shadow stands, so to speak, on the threshold of the way to the "Mothers", to the unconscious. Only when we have learned to distinguish ourselves from it, having accepted its reality as a part of our being and remaining always aware of this fact, can the encounter with the other psychic pairs of opposites succeed. Then, and then only, commences that objective attitude toward one's own personality without which there is no progress along the way to totality.

The second stage of the individuation process is characterized by the meeting with the figure of the "*soul-image*", named by Jung the ANIMA in the man, the ANIMUS in the woman. The archetypal figure of the soul-image stands for the respective contrasexual portion of the psyche, showing partly how our personal relation thereto is constituted, partly the precipitate of all human experience pertaining to the opposite sex. In other words it is the image of the other sex that we carry in us, both as individuals and as representatives of a species. "Jeder Mann trägt seine Eva in sich" ("Every man carries his Eve in himself")

affirms a popular saying. According to psychic law—as already said—everything latent, unexperienced, undifferentiated in the psyche, everything that lies in the unconscious and therefore the man's "Eve" and the woman's "Adam" as well, is always projected. In consequence one experiences the elements of the opposite sex that are present in one's own psyche no otherwise than, for example, one experiences his shadow—in the other person. One chooses another, one binds one's self to another, who represents the qualities of one's own soul.

The soul-image is "a more or less firmly constituted functional complex, and the inability to distinguish one's self from it leads to such phenomena as those of the moody man, dominated by feminine drives, ruled by his emotions, or of the rationalizing, animus-obsessed woman who always knows better and reacts in a masculine way, not instinctively".¹ One has then the impression that another, a strange person has "taken possession" of the individual, "a different spirit has got into him", etc., as proverbial speech so profoundly expresses it. Or we see the man who blindly falls victim to a certain type of woman—how often one sees precisely highly cultivated intellectuals abandon themselves helplessly to hussies because their feminine, emotional side is wholly undifferentiated!—or the woman who, apparently incomprehensibly, falls for an adventurer or swindler and cannot get loose from him. The character of our soul-image, the anima or animus of our dreams, is the

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 112.

natural measure of our internal psychological situation. It deserves very special consideration in the way of self-knowledge.

The variety of forms in which the soul-image can appear is nearly inexhaustible. It is seldom unambiguous, almost always a complexly opalescent phenomenon, equipped with all properties of the most contradictory nature in so far as these are typically feminine or masculine respectively. The anima, for instance, can quite as well appear as a tender virgin as in the form of a goddess, witch, angel, demon, beggar-woman, whore, consort, Amazon, etc. An especially typical anima figure is, e.g., Kundry of the Parsifal legend or Andromeda in the myth of Perseus; in literary works she appears, e.g., as Beatrice in the *Divina Commedia*, Rider Haggard's "She", Antinéa in Benoit's *Atlantide*, etc. The like holds, although somewhat differently, for the manifestation of the animus, for which the Flying Dutchman or Siegfried can serve as examples on a higher level and Rudolph Valentino or the boxing champion Joe Louis on a more primitive, as far as individual figures are concerned.

"The first bearer of the soul-image is probably always the mother; later it is those women who excite the man's fancy, whether in a positive or negative sense."¹ The release from the mother is one of the most important and most delicate problems in the realization of personality. The primitives possess for this purpose a whole series of ceremonies, initiations to manhood, rites of rebirth, etc., in which the initiant

¹ *Two Essays on Analytical Psychology*, p. 214.

receives such instructions as shall enable him to dispense with the guardianship of the mother. Only after this can he be recognized as an adult in the tribe. The European, however, must gain "acquaintanceship" with his feminine or masculine psychological component through the process of making conscious this component in his own psyche. That the figure of the soul-image, the contrasexual in one's own psyche, especially with the Occidental is so deeply repressed in the unconscious and accordingly plays a decisive and often troublesome rôle is in great part the fault of our patriarchically oriented culture. "It is accounted a virtue for the man to repress feminine traits as far as possible, as it was accounted unbecoming for the woman, at least up to now, to be mannish. The repression of feminine traits and inclinations leads naturally to an accumulation of these needs in the unconscious. The imago of the woman becomes, just as naturally, a receptacle for these demands; and that is why the man in his choice of a love-object often succumbs to the temptation of wooing the woman who best corresponds to the particular character of his own unconscious femininity—a woman, that is, who can accept as readily as possible the projection of his soul. Thus it can often be his own worst weakness that the man marries, which explains many a queer marriage,"¹ and it happens no differently to the woman.

The soul-image stands in direct relation to the character of an individual's "persona". "If the persona is intellectual, the soul-image is quite cer-

¹ *Two Essays on Analytical Psychology*, p. 203.

tainly sentimental.”¹ As the persona corresponds to the habitual external attitude of an individual, so do the animus and the anima correspond to his habitual internal attitude. We can regard the persona as the *mediating function between the ego and the outer world* and the soul-image as the corresponding mediating function *between the ego and the inner world*. Diagram XVI attempts to make clear what has been said. *A* would be the persona, lying as mediator between the ego and the external world; *B* would be the animus or anima, represented as mediating function between the ego and the internal world of the unconscious; *C* is at once ego *and* persona, representing our phenotypic, externally visible, manifest mental character; *D* is the genotypic constituent, making up our invisible, latent, unconscious character. Persona and soul-image stand in a compensatory relation to one another, the soul-image being the more archaic, undifferentiated and powerful the more firmly the mask, the persona shuts off the individual from his natural instinctive life. It is extraordinarily difficult to free one’s self from the one or the other; but nevertheless this becomes an urgent necessity as soon as the individual is no longer able to distinguish himself from them. The more nearly one becomes identical with the persona, the more the anima remains in the “dark”. “It thereupon becomes projected, and so the hero comes under his wife’s thumb.”² For “lack of resistance in the outer world against the enticements of the persona implies a like inner weakness in

¹ *Psychological Types*, p. 594.

² *Two Essays on Analytical Psychology*, p. 211.

respect to the influence of the unconscious.”¹ The man obsessed by his anima runs the danger of losing his “well-fitting” persona and succumbing to effeminacy, as the animus-obsessed woman runs the danger

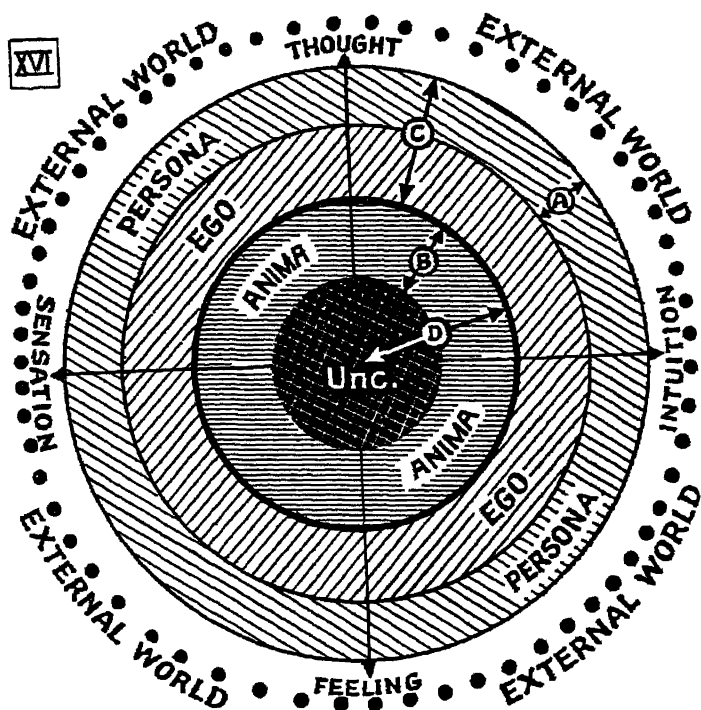


DIAGRAM XVI

of sacrificing her habitual persona to the “opinions” of her animus.

The animus appears seldom as a single figure. Considering the compensatory quality of the contents of the unconscious to conscious behaviour, one could

¹ *Two Essays on Analytical Psychology*, p. 210.

say: since the man in his outer life is more polygamously inclined, his anima, his soul-image will usually appear in the singular and show the most varied and contradictory feminine types united in one image. Hence comes the "iridescent character", the "elfin nature" of the genuine anima figures. In the woman, on the other hand, whose way of life is more adjusted to monogamy, a polygamous tendency will reveal itself in the soul-image and the complementary masculine element will manifest itself in all its possible variations, personified in a number of single images of the most varied kinds. Therefore the animus is mostly represented by a multiplicity of figures, by "something like an assemblage of fathers and other authorities who pronounce *ex cathedra* incontestable, 'sensible' judgments".¹ Often these are, in the first place, uncritically accepted opinions, prejudices, principles, which mislead the woman to wrangling and argumentation. This applies primarily to women whose principal function is feeling, and with whom thinking is consequently the least differentiated function. This seems to be the psychic constitution of a comparatively high percentage of women. Since the soul-image coincides with the function that is still the least clarified and lies in the unconscious, its character will always be diametrically opposed to that of the most differentiated function, and accordingly it will be symbolized by a corresponding specific figure. The anima of a scholar and theorist will be characterized logically, therefore, by a primitive emotional romanticism, that of the intuitive and sensitive artist

¹ *Two Essays on Analytical Psychology*, p. 227.

will be represented by an earthbound and realistic type of woman; and it is not by mere chance that effeminate men who are guided by their feelings carry in their hearts the image of the amazon, disguised in our day as feminist or blue-stockings. In the same way the animus-figures of women will manifest themselves, according to which is the most differentiated function in the individual, now as dangerous Don Juans, now as bearded professors, now perhaps as heroes of physical strength and prowess such as soldiers, horsemen, football players, chauffeurs, or aviators—to mention only a few examples. But just as the anima is not merely symbol and expression of the “snake”, of the dangers of the drives waiting their chance for seduction in the dark of the unconscious, but at the same time signifies man’s light and inspiring guide, leading him onwards, not downwards, so is the animus not only the “devil of opinions”, the renegade from all logic, but “also a productive, creative being, albeit not in the form of masculine productiveness but as fructifying word, as *“logos spermatikos”*. As the man gives birth to his work out of his inner “femininity”, as a rounded whole, and the anima thereby becomes his inspiring muse, so the inner “masculine” of the woman often brings forth creative germs able to fertilize the feminine in the man.¹ Thus the two sexes complement each other here as well in a fortunate interplay, not only on the physical level but also in that mysterious stream pregnant with images that flows through and unites the depths of their souls. If the

¹ *Two Essays on Analytical Psychology*, p. 230.

woman has once become conscious of this, if she knows how to deal with her unconscious and allows herself to be guarded by her inner voice, then it will depend largely on her whether she will be the "*femme inspiratrice*" or a rider of principles who always wants to have the last word, whether she will become the Beatrice or Xantippe of the man.

When men become womanish and women combative as they become older, then this is always a sign that a part of the psyche that should function only within the inner world is being turned toward the outer, because these persons have neglected to accord at the proper time to this part of their psyche the reality and recognition due it. For one succumbs only so long to a woman (or man) and is taken unaware by the surprises that she can cause as one has not seen through her real nature. This, however, one can see *only in one's own self*, for we generally choose our partners so that they stand for the unknown, unconscious part of our psyche. When this part has been made conscious, one no longer shoves off his own faults onto the feminine or masculine partner, i.e. the projection is resolved. Thus a quantity of psychic energy, which up to then lay bound in the projection, is taken back and can be placed at the disposal of one's own ego. This withdrawal of the projection naturally must not be confused with what is generally designated as "narcissism". In this way too one comes "to one's self"—not in the way of self-complacency indeed, as in narcissism, but in the way of self-recognition. If one has seen through and made conscious the contra-sexual in his own psyche, then one has himself and

his emotions and affects in hand. That means above all real independence, although at the same time—isolation, that isolation of the “inwardly free” whom no love relation or partnership can hold in chains, for whom the other sex has lost its mystery because they have learned to know its fundamental traits in the depths of their own psyche. Such a man, too, will scarcely be able to “fall in love” any more, for he can no more lose himself in another; but he will be capable of so much the deeper “love” in the sense of consciously giving himself to the other. For his isolation does not estrange him from the world; it only gives him a proper distance from it. Anchoring him more firmly in his own being, it makes possible to him a devotion to his fellow-men still more unrestricted because no longer dangerous to his individuality. True, it requires in most cases half a lifetime until this step is reached. Probably no one attains it without a struggle. A full measure of experience—indeed of disappointment—likewise belongs thereto. The encounter with the soul-image is therefore not a task of youth but of maturity. Probably on this account it becomes only in the course of later life a necessity to dispose of this problem. The meeting with the soul-image regularly signifies that the first half of life with its necessary adjustment to outer reality and the thereby conditioned direction of consciousness outwards is ended, and now the most important step in inward adjustment, the confrontation with one’s own contrasexual component, must begin. “The activation of the archetype of the soul-image is therefore an event of fateful significance, for

it is the unmistakeable sign that the second half of life has begun.”¹

In German literature we have an excellent example in Goethe's *Faust*: in the first part Gretchen is the figure onto which Faust projects his anima, his soul-image. The tragic end compels him to seek this part of his psyche from now on only in himself. He finds it in another world, in the underworld of the unconscious, where it is represented by Helena. The second part of *Faust* gives an artistic conception of an individuation process, and Helena is here the classic anima figure, the soul-image, in Faust's psyche. He encounters it in different transformations and upon different planes up to its most exalted manifestation, the Mater Gloriosa. Only then is he redeemed and can enter into that world of eternity in which all the opposites are resolved.

As the making conscious of the shadow makes possible the knowledge of our other, dark aspect, so does the making conscious of the soul-image enable us to gain knowledge of the contrasexual in our own psyche. When this image is recognized and revealed, then it ceases to work from out of the unconscious and allows us finally to differentiate this contrasexual component and to incorporate it into our conscious orientation, through which an extraordinary enrichment of the contents belonging to our consciousness and therewith a broadening of our personality is attained.

A further portion of the way is now made free. When all the difficulties of the confrontation with the

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 113.

soul-image are overcome, then new archetypes arise that compel the individual to a new reckoning and a new definition of his position. The whole process is, as far as we can see, directed toward a goal. Although the unconscious is purest nature without intention, with merely a "potential directedness", it has an invisible inner order of its own, and "when consciousness actively participates, experiencing every step of the process and surmising at least its meaning, then the next image manifests itself upon the higher plane already gained thereby, and so arises a goal-tendency."¹ This tendency does not show itself, to be sure, in a simple sequence of symbols but sets in whenever a definite problem is made conscious, overcome, and integrated.

So it is no accident that after the confrontation with the soul-image the appearance of the archetype of the OLD WISE MAN, the personification of the *spiritual principle*, can be distinguished as the next milestone of inner development. Its counterpart in the individuation process of the woman is the MAGNA MATER, the great earth-mother, which represents the *cold and objective truth of nature*. For now the time has come to throw light into the most secret recesses of one's own being, into what is most specifically "masculine" and "feminine" respectively, i.e. the "spiritual principle" in man, the "material principle" in woman. The moment has arrived for analysing and exploring no longer the contrasexual part of the psyche, as in the case of the anima and the animus, but that part

¹ *Two Essays on Analytical Psychology*, p. 258.

of it which constitutes, so to speak, our very essence—for going back to the primordial image after which it has been formed.¹ To venture a somewhat daring formula one might say: the man is materialized spirit, the woman matter impregnated with spirit; consequently the man is essentially determined by the spirit, the woman by matter. It is necessary to make conscious the whole range of possibilities one carries within one's self, from the crudest "primordial being" up to the highest, most differentiated and most nearly perfect symbol. To this end both figures, the "Old Wise Man" as well as the "Magna Mater" may appear in an infinite variety of shapes. They are well known from the world of the primitives and from mythology in their good and evil, light and dark aspects, being represented as magician, prophet, mage, pilot of the dead, leader, or as goddess of fertility, sibyl, priestess, Sophia, etc. From both figures emanates a mighty fascination that inevitably seizes the individual who faces them with a kind of self-exaltation and megalomania unless he understands how, by making conscious and differentiating, to free himself from the danger of identification with the delusive image. An instance of this is Nietzsche, who fully identified himself with the figure of Zarathustra. Jung calls these archetypal figures of the unconscious

¹ Thus it is evident that an impressive or fascinating dream figure, a "Mana personality" (see below) of a given sex will not have the same significance in the dream of the man and of the woman. If the figure be feminine, it is likely in a man's dream to represent the anima, in a woman's dream the Magna Mater. The latter belongs to those figures that already stand in closest relation to the Self. The same holds *mutatis mutandis* for the Old Wise Man or the *puer eternus* and for the animus, except that the animus generally appears as a plurality.

"*Mana personalities*". *Mana* means "the extraordinarily effective". To possess mana means to have effective power over others, but also to run the danger of becoming presumptuous and vainglorious thereby. The making conscious of those contents which constitute the archetype of the mana personality signifies therefore "for the man the second and true liberation from the father, for the woman that from the mother, and therewith the first perception of their own unique individuality".¹ Only when the individual has come thus far can he, may he in the true sense of the word "become united with God in a spiritual childhood"; and then only if he no longer "blows up" his thus broadened consciousness in order "thereby paradoxically to lapse into a flooding of his consciousness by the unconscious",² i.e. an inflation. Such presumption would indeed, in view of the deep insights he had won, be not astounding; everyone falls victim to it for a time in the course of the individuation process. Yet the forces activated in the individual by these insights only stand really at his disposal when he has learned to distinguish himself from them in humility.

Now we are no longer far from the goal. The dark aspect has been made conscious, the contrasexual in us has been differentiated, our relation to nature and spirit has been clarified. The basically double nature of the psyche is recognized, spiritual arrogance is shaken off. We have penetrated deep into the layers of the unconscious, have raised much therefrom into

¹ *Two Essays on Analytical Psychology*, p. 262.

² *Integration of the Personality*, p. 274.

the light, and have learned to orient ourselves in that primordial world. Our consciousness as bearer of our individual uniqueness was contrasted with the unconscious in us as bearer of our psychological share of collective generality. The way was not without crises. For the streaming in of the unconscious into the conscious realm, simultaneously with the dissolution of the "persona" and the reduction of the directive force of consciousness, is a state of disturbed psychic equilibrium. It was produced artificially with the intention of solving a difficulty that hindered further development of the personality. This loss of equilibrium serves a purpose, for it leads with the help of the autonomous and instinctive activity of the unconscious to the establishment of a *new* equilibrium, assuming that consciousness is in a position to assimilate and digest the contents produced by the unconscious.¹ For only "out of the vanquishment of the collective psyche comes the true value, the conquest of the treasure, of the invincible weapon, of the magic safeguard, or of whatever the myth imagines in the way of desirable goods".²

The archetypal image that leads out of this polarity to the *union of both partial systems*—consciousness and the unconscious—through a *common mid-point* is named: the SELF. It marks the last station on the way of individuation, which Jung calls *self-realization*. Only when this mid-point is found and integrated can one speak of a "whole" man. Only then, namely, has he solved the problem of his relation to the two

¹ *Two Essays on Analytical Psychology*, pp. 169-71.

² *Ibid.*, p. 180.

realities to which we are subject, the inner and the outer, which constitutes an extraordinarily difficult, both ethical and epistemological task.

The birth of the Self signifies for the conscious personality not only a displacement of the previous psychological centre, but also as consequence thereof a completely altered view of and attitude toward life, a "*transformation*" in the fullest sense of the word. "In order that this transformation may come to pass exclusive concentration upon the *centre*, i.e. upon the place of creative transformation, is indispensable. During this one is 'bitten' by animals, i.e. one has to expose one's self to the animal impulses of the unconscious, without identifying one's self with them and without 'running away'." Identification would mean that one lived out his bestial impulses without restraint; running away, that one repressed them. What is demanded here, however, is something quite different: namely, to make them conscious and to recognize their reality, whereupon they automatically lose their dangerousness—"for flight from the unconscious would render the goal of the procedure illusory. One must stay with it, and the process begun by self-observation must be lived through in all its developments and joined onto consciousness with as much understanding as possible. This naturally often implies an almost unbearable tension because of the unparalleled incommensurability between conscious life and the process in the unconscious, which latter can only be experienced in one's inmost feelings and may nowhere touch the visible surface of life."¹ For

¹ *Integration of the Personality*, p. 153.

this reason Jung also demands that one's daily life and occupation be not, despite all inner commotion, interrupted for a single day. Precisely this endurance of the tension, this holding out in the midst of psychological flux affords the possibility of a new psychic order.

"The more one becomes conscious of one's self through self-knowledge and corresponding action, the more that layer of the personal overlying the collective unconscious vanishes. Thence arises a consciousness no longer captive in a petty and personally sensitive ego-world but participant in a wider, in the world of objects. This broader and deeper consciousness is also no more that sensitive, egoistic bundle of personal ambitions, wishes, fears, and hopes that must be compensated or perhaps corrected by unconscious personal counter-tendencies, but it is a function of reference connected with the object, the outer world, placing the individual in unconditional, binding, and indissoluble community with it."¹ "This renewal of the personality is a subjective state, whose real existence can be confirmed by no external criterion; therefore too is every further attempt at description and explanation useless, and *only he who has had this experience* is in a position to comprehend and attest its actuality."² An objective criterion can be given for it just as little as, e.g., for "happiness", which in spite of that possesses absolute reality.

The Self is "a magnitude superordinate to the con-

¹ *Two Essays on Analytical Psychology*, p. 189.

² *Integration of the Personality*, p. 154.

scious ego. It includes not only the conscious but also the unconscious portion of the psyche and is therefore a personality, so to speak, which we *too* are".¹ We know that the unconscious processes stand in a compensatory relation to consciousness, not in a "contrasting", because unconscious and consciousness are not necessarily opposed. They complement each other in the Self. We can indeed have a conception of the parts of the psyche, but we cannot imagine in the same way what the Self really is, for to this end the "part", our conscious ego, would have to comprehend the "whole". *Diagram XVII* attempts to give a representation of the total psyche, placing the Self in the middle between consciousness and the unconscious, so that it has a share in both yet includes both in its rays; for "the Self is not only the mid-point but also the circumference, taking in consciousness and the unconscious; it is the centre of the psychic totality, as the ego is the centre of consciousness".² The drawing is intended to show that the Self both forms the centre and includes and surrounds the whole psychic system with the power of its radiation. The different parts of the total psyche already discussed are likewise included in the diagram, without any claim being made to represent their real order, positional value, etc., it being impossible to show anything so abstract schematically. It is meant simply to give a stimulus and to offer a hint of something that can only be rightly understood by personal, living experience.

¹ *Two Essays on Analytical Psychology*, p. 188.

² *Integration of the Personality*, p. 96.

The only content of the Self that *we* know is the ego. "The individuated ego feels itself as *object* of an unknown and superordinated subject."^{1,2} We can

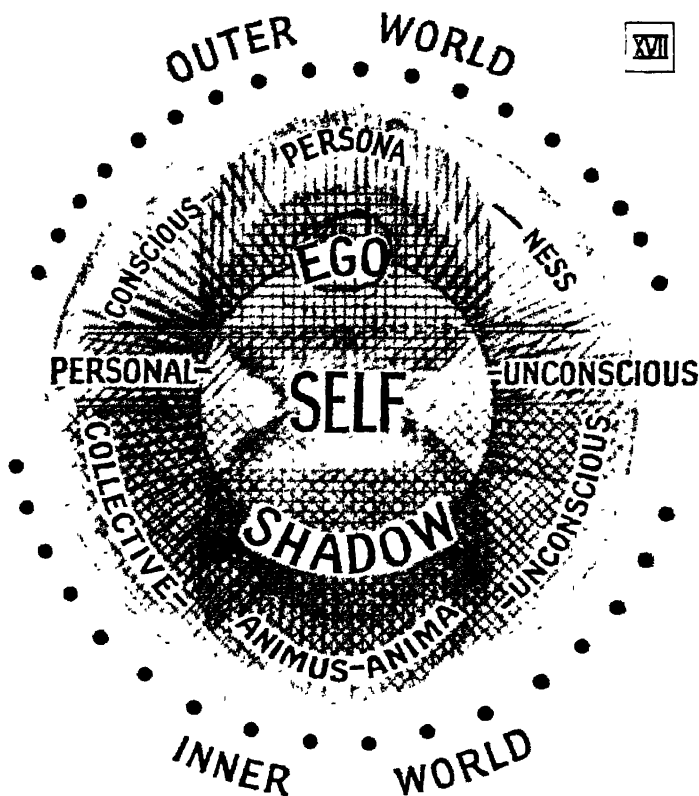


DIAGRAM XVII

¹ Plate B shows likewise, drawn in coloured pencil, a picture of the psychic totality as it manifested itself as an inward vision in the course of a woman patient's analytical treatment. The blue bird symbolizes the sphere of consciousness, the fire with the snakes the realm of the unconscious; the little yellow circle in the middle is the centre, the Self, lying between the feminine component of the mind, the black field with the white egg, and the masculine component, the white field with the black egg, surrounded by the stream of life that unites and flows through all the circles.

² *Two Essays on Analytical Psychology*, p. 268.

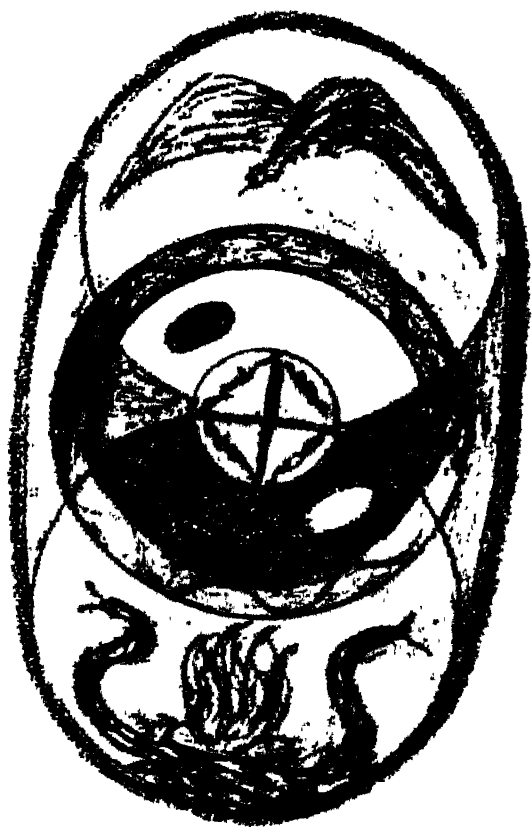


PLATE B

say nothing more about its contents. With every such attempt we come to the limit of our capacity for knowledge. We can only *experience* the Self. If we wished to characterize it we should have to say: "It is a kind of compensation for the conflict between the internal and the external; it is the aim of life, for it is the fullest expression of that web of destiny called the individual, and not only of a single person but of a whole group, in which one supplements the other to a complete picture",¹ by which again there would be given merely a suggestion of something comprehensible only in experience but conceptually undefinable.

This our Self, our actual "mid-point", is stretched between two worlds and their only darkly suspected but all the more clearly felt powers. It "is strange to us and yet so near, quite our own and yet unknowable, a virtual mid-point of mysterious nature. . . . The beginnings of our whole psychic life seem to be rooted inextricably in this point, and all our loftiest, ultimate aims tend thither. A paradox that is nevertheless unavoidable if we wish to characterize something that lies beyond the capacity of our understanding".² "If we succeed, however, in making the Self into a new centre of gravity of the individual, then a personality arises therefrom that, so to speak, suffers only in the lower levels but in the upper is peculiarly detached from every sorrowful and joyful event alike."³

¹ *Two Essays on Analytical Psychology*, p. 268.

² *Ibid.*, p. 265.

³ *The Secret of the Golden Flower*, p. 123.

The idea of the Self, representing merely a borderline concept as, e.g., the *Ding an sich* of Kant,¹ is thus already in itself a transcendental postulate, "which can be psychologically justified but not scientifically proved".² This postulate serves only to formulate and relate the empirically determined processes.³ For the Self is simply an indication of that in the psyche which is primary and unfathomable. But as a set goal it is also an ethical postulate, a goal for realization—and that is the characteristic point in Jung's system, that it challenges and leads one to ethical decisions. The Self is, however, also a psychic category, experienceable as such; and if we abandon psychological language we might name it the "central fire", our individual share in God, or the "little spark" of Meister Eckhart. It is the early Christian ideal of the Kingdom of God that "is within you". It is the ultimate experienceable in and of the psyche.

The INDIVIDUATION PROCESS, which could only be sketched briefly, consists, as we saw, in a gradual approach to the contents and functions of the psychic totality and in a recognition of their effect upon the ego. It brings one inevitably "to acknowledge one's self for what one by nature *is*, in contrast to that which one would like to be", and probably nothing is more difficult for man than just this. This process "is not available to consciousness without *specific psychological knowledge and technic* nor without a

¹ *Integration of the Personality*, p. 176.

² *Two Essays on Analytical Psychology*, p. 268.

³ That is exactly the rôle played by postulates or heuristic maxims, that are not justifiable by logic, in other sciences.

special psychological attitude. It is, therefore, to be emphasized that we have to do in the collective psychic with phenomena and experiences that Jung was the first to recognize and describe *scientifically*,¹ and of which he himself says: "The term individuation denominates merely the still very obscure field, much in need of investigation, of the centering processes in the unconscious that mould the personality."²

That in his treatment he includes and correlates all the possibilities lying in the psyche, starting from the present psychological situation and aiming towards the construction of a psychic totality in the individual, justifies Jung in naming his method a *prospective* one, in contrast to a *retrospective* one, which seeks the way to a cure in the revelation of past causes. It is, therefore, as a way to self-knowledge and self-control, as an activation of the ethical function, by no means limited to sickness or neurosis. Often, truly, a sickness provides the impulse to take this way, but quite as often it is the longing to find a meaning in life, to restore one's faith in God and in one's self; for, as Jung says, "about a third of all cases suffer from no clinically demonstrable neurosis whatever but from the meaninglessness and purposelessness of their life".³ Exactly this, however, seems to be the form of the general neurosis of our time—a time in which all fundamental values dangerously totter and a complete emotional and spiritual disorientation has seized mankind. In

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 102.

² *Integration of the Personality*, p. 276.

³ *Modern Man in Search of a Soul*, p. 71.

view of this situation the way of individuation can be looked upon as a serious attempt to meet this disorientation of modern man by activating the forces of the unconscious and by incorporating them consciously into the whole of his psyche. It means a liberation from the tricks of one's animal nature, an "*opus contra naturam*". For the deepening of consciousness through making conscious contents that lie in the unconscious is an "enlightenment", a spiritual act; "for the same reason most mythical heroes are characterized by their solar attributes, and the moment of birth of their superior personality is called illumination".¹ Nothing else is meant thereby than what is so wonderfully symbolized in the idea of the Christian sacrament of baptism. Jung says of it: "What the Christian sacrament of baptism claims to do signifies a milestone of the greatest importance in the spiritual development of mankind. Baptism confers the *essential* spirit. Not the single, magical rite of baptism does it, but the idea of baptism, which exalts man out of archaic identity with the world and transforms him into a transcendental being. The fact that mankind has reached the height of this idea signifies in the deepest sense the birth and baptism of the spiritual, no longer merely natural man."² To that consciousness which is still lulled in the faith and symbolism of the dogma Jung has, therefore, nothing more to add; just as he supports too in every way him who seeks the road back into the church. "*Anima naturaliter christiana*"—that is Jung's con-

¹ *Integration of the Personality*, p. 302.

² *Modern Man in Search of a Soul*, p. 166.

viction too; and on the way to self-realization man can, if "he understands the meaning of what he does . . . become a superior man, who realizes the Christ-symbol".¹

Self-realization is therefore too, and above all, a way to give meaning, to form character, and thus to construct a *Weltanschauung*. For "higher consciousness determines *Weltanschauung*. All consciousness of motives and intentions is germinating *Weltanschauung*. Every increase in experience and knowledge means a further step in the development of one's *Weltanschauung*. And with the picture that the thinking man forms of the world he alters himself too. He whose sun still revolves around the earth is a different person from him whose earth is the satellite of the sun." ²

The diseased person or the person, too, for whom life has lost its meaning stands before problems with which he vainly struggles. "The greatest and most important problems are basically all insoluble; they must be so because they express the necessary polarity immanent in every self-regulating system. They cannot be solved but only *transcended*. . . . This transcendence of the individual's personal problems reveals itself, however, as a raising of the level of consciousness, a deepening. A loftier and wider interest comes into view, and through this broadening of the horizon the insoluble problem loses its urgency. It is not

¹ *The Secret of the Golden Flower*, p. 134.

² *Seelenprobleme der Gegenwart*, p. 301.

logically solved in its own terms but pales before a new and stronger vital directive. It is not repressed and made unconscious but simply appears in another light and so becomes itself different. What on a lower plane would give occasion to the wildest conflicts and to panicky storms of affect appears now, viewed from a higher level of the personality, as a storm in the valley seen from the peak of a high mountain. The reality of the storm is thereby not in the least diminished, but one is no longer in it, but above it.”¹

The archetypal representation of this process, this resolution of the opposites—the *coincidentia oppositorum*—in a higher synthesis is the so-called UNIFYING SYMBOL,² representing the partial systems of the psyche *integrated* into the Self upon a *transcendent*, higher plane. All the symbols and archetypal figures of the process are bearers of the transcendental function, i.e. of the unification of the different pairs of opposites in the psyche in a higher synthesis. Under their mediation and guidance is reached the stage distinguished by the appearance of that certain symbol that carries the name of the “unifying symbol”. For the “unifying symbol” only appears when the

¹ *The Secret of the Golden Flower*, p. 88.

² Jung gives in the fifth chapter of *Psychological Types* a detailed description of the aspects of this symbol in various cultures. *Vereinigendes Symbol* has been translated in all the previous English editions of Jung's works as “reconciling symbol”. *Vereinigen*, however, really means “unify”, and this rendering corresponds better to the special sense in which the word is used here, for it signifies the bringing together or unifying of the opposites in a single entity. It is accordingly so translated in the following, with Prof. Jung's approval. (Translator's note.)

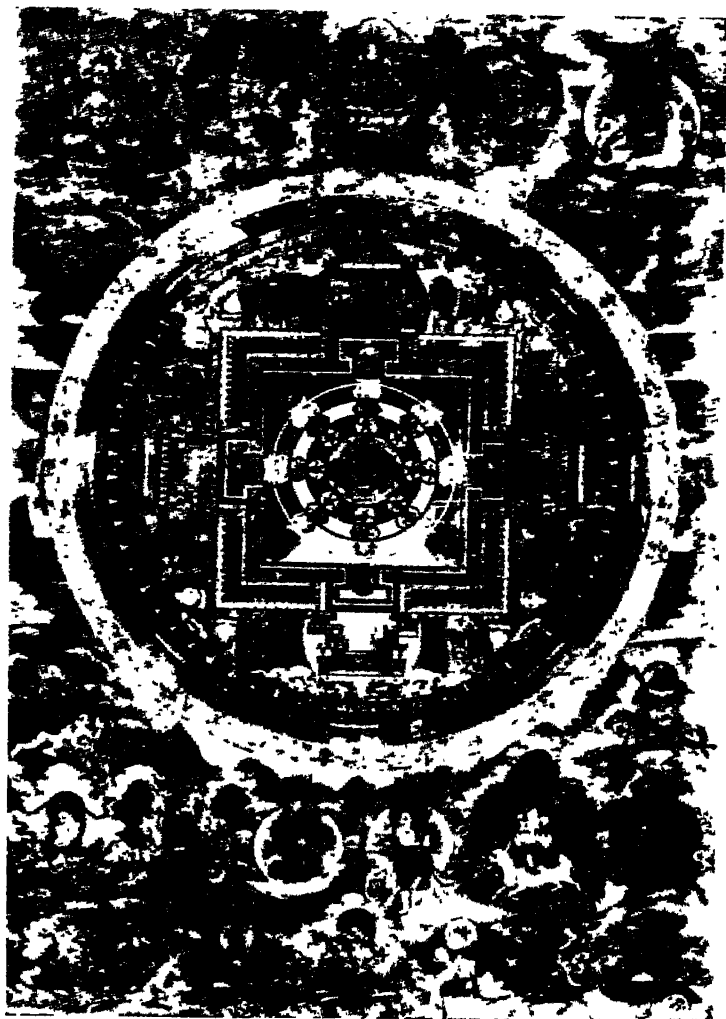


PLATE C

way of individuation approaches its end, i.e. when the internal psychic "has been experienced as just as real, just as effective, and psychologically just as true as the world of external reality".¹ With the manifestation of this symbol, which can appear in the most different forms, equilibrium between the ego and the unconscious is established. This kind of symbol, representing a primordial image of the psychic totality, always exhibits a more or less abstract form of representation precisely because it is a symmetric arrangement of the parts and their relations to a mid-point, which provides their basic law and constitutes their essence. The East knows such symbolic representations since the oldest times. They are called *MANDALAS*, which can best be translated by "magic circle". The mandala-symbols belong to the most ancient religious symbols of mankind and are even to be found in paleolithic times. We find them among all peoples and in all cultures, even in sand-paintings, as among the Pueblo Indians. The Orient possesses the most beautiful and artistically most finished mandalas, especially Tibetan Buddhism. (Plate C is an exceptionally fine example of such.) In Tantric yoga, mandalas were chosen as instruments of contemplation. They "are always of very great importance in ritual use, their centre containing as a rule a figure of the highest religious significance—either Shiva himself or the Buddha".² There are also numerous mandalas from the Middle Ages, where Christ is generally pictured in the middle of the circle with the four

¹ T. Wolff, *Einführung in die Grundlagen der Komplexen Psychologie*, p. 94.

² *Integration of the Personality*, p. 128.

evangelists or their symbols at the four cardinal points.¹ The high regard paid to the mandala-symbols in the different cultures corresponds fully to the central significance of the individual mandala-symbols, to which the same quality of, so to speak, "metaphysical" nature is peculiar.² Jung studied these symbols fourteen years before he ventured on their interpretation. Today, however, they belong to a most important domain of psychological experience, which he discloses to those who entrust themselves to his guidance.

The unique symbolism of the mandalas exhibits everywhere the same rules and regularity of arrangement: namely, the reference of the elements, arranged in a circle or square, to a centre, by which "wholeness" is meant to be symbolized. Many of them have the form of a flower, cross, or wheel, with a manifest inclination to the number four. "As the historical parallels show, we have to do by no means with curiosities but—one may well say—regular occurrences."³ *Plate C*⁴ shows such an arrangement: in the middle the principal figure is pictured, surrounded by an eight-leaved stylized lotus; the background on which the circle lies consists of triangles in four different colours, which open into four gates, representing the four points of the compass, and fill out a large square that is again surrounded by a circle, that of the "River

¹ The especially beautiful mandalas of the mystic, Jacob Boehme (1575-1624), in his *Book of the Soul*, might be mentioned here.

² *Integration of the Personality*, p. 128.

³ *Ibid.*, p. 201.

⁴ *Plate C* is a very finely painted mandala, executed in soft colours on parchment, from Tantric Buddhism, out of Jung's private collection. It probably comes from the beginning of the eighteenth century.

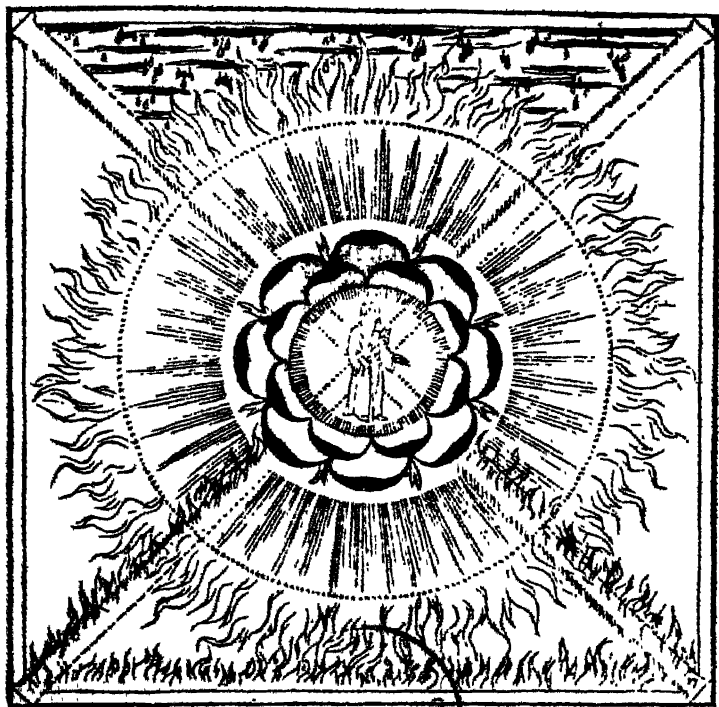


PLATE D

of Life". Below this great circle, which in addition contains numerous symbolic figures, is represented the underworld with all its demons, and above the circle is a stately row of the gods of heaven.

Plate D is a mandala from the eighteenth century,¹ with the Saviour as central figure in the midst of a doubly eight-leaved flower, surrounded by a fiery garland of rays and divided into four by an oblique cross, whose lower limbs burn in the fires of the world of instincts and whose upper limbs are wet with tears of heavenly dew. *Plates E, F, G* and *H* are mandalas made from "inward experiences" by patients of Jung. They are spontaneous products, having come into being independently of any model or external influence. Here, too, are the same motives, worked out in the same arrangements. The circle, the centre, the number four, the symmetric distribution of the motives and colours express the same conformity to psychological law. Of course these individual mandalas of Jung's patients never reach that degree of perfection, of detailed execution and "traditionally established harmony" possessed by the mandalas of the East, which indeed are no longer spontaneous products of the psyche but exercises of artistic skill. They have been introduced only as parallels, in order to show that they rest upon the same psychological premises and therefore exhibit the same regularly recurring motives in remarkable agreement.² They are all symbolic images of that "middle way" which the

¹ Coloured mandala from the book, *Die geheimen Figuren der Rosenkreuzer* (Eckhardt Verlag, Altona), p. 10.

² More on this subject in the book, *The Secret of the Golden Flower*, by Richard Wilhelm and C. G. Jung. London: Kegan Paul, 1921.

Orient called "TAO" and which for the Occidental consists in the task of finding a unification of the opposites of inner and outer reality, of consciously shaping his personality in knowledge of the forces of his primal nature and in the direction of structural totality.

Although people in general can scarcely explain anything of the meaning of the mandalas they have drawn, they are nevertheless fascinated by them and find them expressive and effective in regard to their psychological condition. "There is ancient sorcery in the mandala, for it comes originally from the 'ring of enchantment', the 'magic circle', whose magic is preserved in numberless folkways. The picture has the definite aim of drawing a magic furrow around the centre, the sacred territory of the inner personality, in order to hinder a 'streaming out' or apotropaically to fend off external distractions."¹ Therefore the East places in the centre of the mandala the "golden flower"—often employed by western patients in their pictures with the same meaning—which is also called the "heavenly mansion", the "realm of the highest bliss", the "boundless land", the "altar on which consciousness and life are brought forth". The circulation symbolized by the circular form of the pictures "is not merely movement in a circle, but has on the one hand the significance of a demarcation of the sacred territory, on the other hand that of a fixation and concentration upon a centre; the wheel of the sun begins to turn, i.e. the sun is brought to life and commences its course. In other words: *Tao*

¹ *The Secret of the Golden Flower*, p. 100.



PLATE E

begins to work and to take the lead".¹ What *Tao* means is hard to express in one word. R. Wilhelm translates it by "meaning" (*Sinn*), others by "way", others even by "God". "If we conceive of *Tao* as the method or the conscious way meant to unite what is separated, we shall probably come close to the psychological content of the concept."² "Unfortunately our western mind, as a consequence of its lack of culture in this respect, has not even yet found a concept, let alone a name for the *unification of the opposites in a middle way*, this fundamental piece of inner experience, that could decently be compared with the Chinese *Tao*."³ Psychologically, in the sense of Jung's system, this circulation would best be characterized approximately as "revolving in a circle about one's self", all sides of the personality being equally involved. "The circular movement has accordingly also the moral significance of the activation of all the light and dark forces of human nature and therewith of all the psychological opposites, of whatever kind they be. This means self-knowledge by way of self-incubation. A similar basic idea of the perfect being is that of the Platonic man, round on all sides, in whom all opposites, including those of the sexes, are united."⁴ It is this idea of the unifying of the sexes in a single individual which we find generally symbolized in the corresponding pictures by the *coniunctio* between two beings of opposite sex, e.g. Shiva and Shakti or Sol and Luna, or by an hermaphroditic figure. The cir-

¹ *The Secret of the Golden Flower*, p. 101.

² *Ibid.*, p. 95.

³ *Two Essays on Analytical Psychology*, p. 224.

⁴ *The Secret of the Golden Flower*, p. 101.

cular movement, which psychologically can be looked upon as an analogy to the individuation process, is never "produced" but experienced "passively in the psyche". That is, one lets it psychologically "happen".

"Conscious will cannot reach such a symbolic unity, for consciousness is in this case partisan. Its opponent is the collective unconscious, which does not understand the language of consciousness. Therefore the magically working symbol is required, containing that primitive analogy which speaks to the unconscious in its very own language . . . and whose goal is to unite the singularity of contemporary consciousness with life's most ancient past."¹ The emergence of these mandala-symbols out of the depths of the mind is an always spontaneously occurring phenomenon; it comes and goes of its own will. Its effect, however, is astonishing, for it leads as a rule to the solution of various psychic complications and a freeing of the inner personality from its emotional and conceptual confusions and disorders. Thereby a unity of being is produced that can rightly be termed a "rebirth of man on a transcendental plane".

"What we can determine today concerning the mandala-symbol is that it represents an autonomous psychic fact, characterized by a constantly repeated and everywhere identical phenomenology. It seems to be a kind of *atomic nucleus*, of whose innermost structure and ultimate significance we know nothing as yet."²

¹ *The Secret of the Golden Flower*, p. 105.

² *Integration of the Personality*, p. 178.

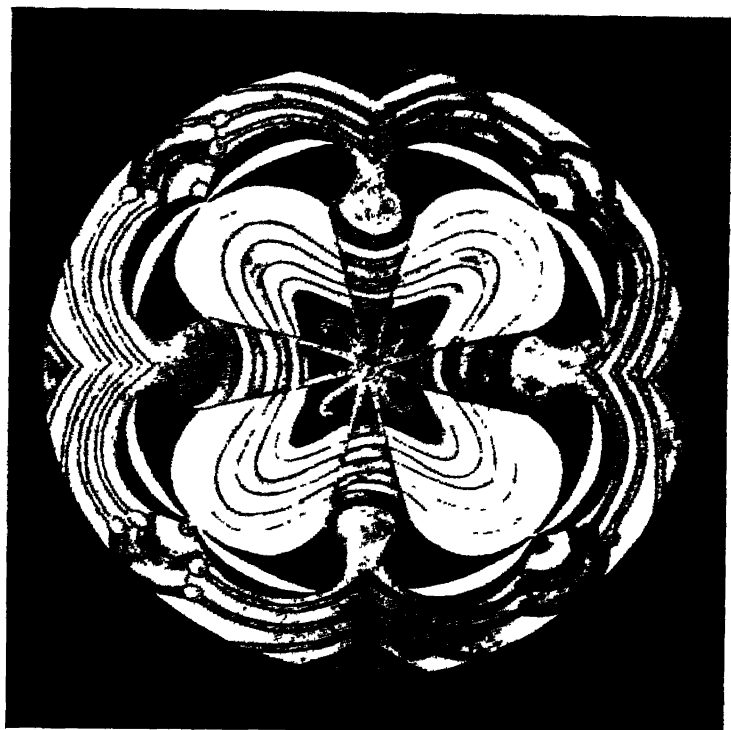


PLATE F

Not only the mandalas of different cultures exhibit surprising similarities of phenomenology and content as the expression of a common psychic structure. The whole individuation process constitutes an inner course of development that has manifold parallels in the history of mankind. The process of the transformation of the psyche as Jung's analytical psychology has revealed it to western man is basically the "*natural* analogy to the artificially conducted initiations"¹ of all times. Only, the latter work with traditionally set prescriptions and symbols, while the former strives to reach its goal with a natural production of symbols, i.e. by means of a *spontaneous* mental phenomenon. The many religious ways of initiation of the primitives are examples of this, as are the Buddhistic and Tantric forms of yoga or the Exercises of Ignatius of Loyola. Jung has found in his latest researches in this field a particularly illuminating parallel in mediaeval Hermetic philosophy or **ALCHEMY**. Different as the ways are that alchemy and the individuation process go in consequence of the spiritual orientation and conditioning of their times and environments, yet they are both attempts to lead man to self-realization. The very "transcendental function", as Jung names the process of symbol formation, the psyche's remarkable capacity for transformation, "is the most outstanding object of mediaeval philosophy too, as represented in the well-known alchemistic symbolism".² It would thus

¹ *Das Tibetische Totenbuch*, p. 32. Edited by W. Y. Evans-Wentz, with a commentary by Jung.

² *Two Essays on Analytical Psychology*, p. 243.

be completely mistaken to attempt to reduce the spiritual movement of alchemy to an affair of retorts and furnaces. Jung has even described it as a "halting step towards the most modern psychology". Of course this philosophy had not "won through the unavoidable concretization of a still coarse and undeveloped spirit to a psychological formulation. But its 'secret' too was, no otherwise than in the process of individuation, the fact of the transformation of the personality through the mixing and joining of noble and base constituents, of the differentiated and inferior function, of the conscious and the unconscious."¹ For probably alchemy was not at all a matter of chemical experiments but, in all likelihood, of something "like psychological processes expressed in pseudo-psychological language. And the gold sought was not the ordinary *aurum vulgi*, but rather the philosophic gold or even the 'marvellous stone', the *lapis invisibilitatis*",² the "*alexipharmakon*", the "red tincture", the "elixir of life". The variety of designations for this "gold" is endless. Often too it was a mystical being, composed of body, soul, and spirit and portrayed as winged and hermaphroditic, a different image for the same symbol that the Orient called the "diamond body" or the "golden flower". "In parallel with the collective spiritual life of these centuries it is principally an image of the spirit caught in darkness, i.e. not yet redeemed from a state of relative unconsciousness, felt as oppressive, which was seen reproduced again in the mirror of substance

¹ *Two Essays on Analytical Psychology*, p. 243.

² *Integration of the Personality*, p. 211.

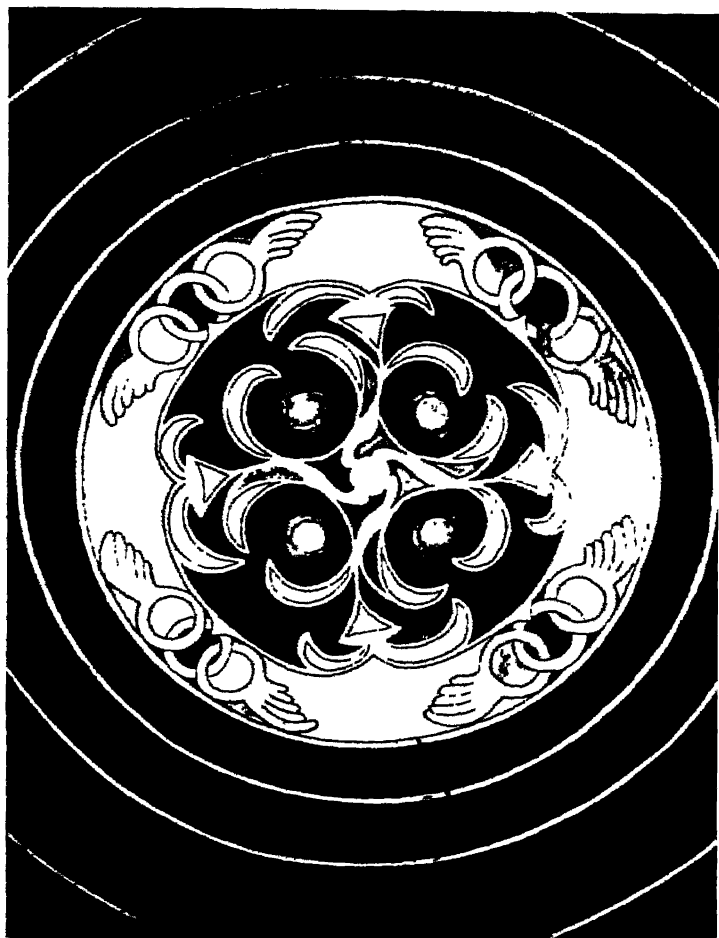


PLATE G

and was therefore also treated as in the substance.”¹ So out of the chaos of the unconscious state, represented by the disorder of the “*massa confusa*”, which as primal material formed the basis of the alchemic process, was produced by dividing, distilling, etc., through ever new combinations the “*corpus subtile*”, the “resurrection body”, the “gold”. This gold cannot, however—so the alchemists believed—be made without the intervention of divine grace, for God himself manifests himself therein. In the Gnosis the “man of light” is a spark of the eternal light that has fallen into the darkness of matter and must be redeemed from it. The significance of a “unifying symbol” can be attributed to the result of this process; and that almost always has numinous character. One could say with Jung: “The Christian *opus* was an *operari* of the man in need of redemption in honour of the redeeming God; the alchemic *opus*, however, was the striving of man the redeemer toward the divine world-soul sleeping in matter and there awaiting redemption.”² Only thus can it be understood how it was possible for the alchemists to experience the process of transformation of their own psyche in projection upon the chemical substance. And only when one has found this key does the often not only mysterious but frequently incomprehensible, perhaps even intentionally obscured deeper meaning of those mystic texts and processes reveal itself.³

As alchemy, so do the different forms of YOGA

¹ *Integration of the Personality*, p. 270.

² *Ibid.*, p. 270.

³ Herbert Silberer has pointed, in his excellent book, *Probleme der Mystik und ihrer Symbolik* (Vienna: Heller, 1914), to the analogies between alchemy and modern depth psychology, especially Jungian analytical psychology.

strive toward a "liberation of the soul", toward that state of "release from objects" which the Hindu calls *nirvāṇa*, "free from opposites". While, however, the alchemist experienced and portrayed symbolically the transformation of the psyche in a chemical process, in the case of the yoga-practitioner a direct working upon the psyche by means of suitable physical and psychical exercises is said to produce the transformation. The various steps in the way of yoga are exactly prescribed and demand extraordinary mental power and concentration. The ultimate aim is the "symbolic begetting and birth of a psychic, pneumatic or 'subtle body', which assures the continuity of the detached consciousness."¹ It is the birth of the *ἀνὴρ πνευματικός*, the "man of the pneuma", of the Buddha, as symbol of the everlasting existence of the spirit as compared with the transitoriness of the body. Here too "vision" into the "reality" of the process, i.e. insight into the world of opposites, is a prerequisite to the unity and wholeness to be gained. Even the sequence of ideas and stages is analogous to that of alchemy and of the individuation process, which again testifies to the eternal and everywhere similar psychic laws. The "*opus*" that the alchemist brings forth and the "*imaginatio*" that is the spiritual tool of the Oriental to "produce" the Buddha are based upon the same "*active imagination*" that leads Jung's patients likewise to the same symbolic experiences and through these to the experience of their own "centre", the Self. This imagination has nothing to do with fantasy in the ordinary meaning of the word. "The imagina-

¹ *The Secret of the Golden Flower*, p. 124.

tion is here to be understood as a real and literally meant *EINBILDUNGSKRAFT*, as an active bringing-forth of inner images, a true act of ideation or thought, which does not 'dream along' without foundation or plan, i.e. does not play with its objects, but seeks to grasp and depict the inner facts of nature faithfully." ¹ It is an activation of the deepest foundations of the psyche, in order to further the rising of the symbols and to procure their creative and healing effect. Alchemy tried to experience it in chemical substances, yoga—and likewise too the Exercises of Loyola—by means of strictly fixed and prescribed practices, Jungian psychology by bringing the individual to descend consciously into the depths of his own unconscious, to recognize the contents of those depths and to integrate them with consciousness. But these processes "are all so mysterious", says Jung, "that it remains questionable whether human understanding is a suitable instrument to grasp and express them. Not without reason does alchemy describe itself as 'art', feeling rightly that it has to do with formative processes that can be grasped only in experience but can merely be hinted at intellectually." ²

The indications given here are only meant to show that great intuitions and intimations of the most important psychological knowledge lie within our spiritual horizon, which as yet are scarcely heeded and by most people are connected somehow with superstition, although they are simply basic psychic facts that hardly alter in many centuries and in which a two thousand year old truth is still the truth of

¹ *Integration of the Personality*, p. 166.

² *Ibid.*, p. 276.

today, still lives and works. It would lead far beyond the limits of this book if one would attempt to trace in detail the course of these different strivings towards the same goal. Therefore let the reader be referred here to the various exhaustive presentations of the subject by Jung himself¹ and at the same time let him be reminded of Jung's well-founded warning that it would be fatal to imitate alchemy, say, or to let an Occidental perform yoga exercises. It would remain an affair of his will and consciousness, and his neurosis would thereby only be exacerbated. For the European proceeds from wholly different premises and cannot simply forget the enormous knowledge and the cultural traditions of Europe in order to take on the life and thought-forms of the East. "The broadening of our consciousness ought not to proceed at the expense of other kinds of consciousness, but must be effected through the development of those elements of our psyche which are analogous to those of a foreign psyche, just as the Orient too is unable to dispense with our technic, science, and industry."² "The Orient attained to knowledge of inner things with a childlike ignorance of the world."³ The way of the European is a different one. Precisely because we are "supported by our enormously extensive historical and scientific

¹ Jung's writings that primarily come into consideration here are: Introduction to *The Secret of the Golden Flower*. London: Kegan Paul, 1931. "Yoga and the West" in the journal *Prabuddha Bharata*, II, 1936. "The Idea of Redemption in Alchemy"; Chap. V in *Integration of the Personality*. London: Kegan Paul, 1940. "*Einige Bemerkungen zu den Visionen des Zosimos*," *Eranos Year Book*, 1937. Zürich: Rhein-Verlag. Commentary to Suzuki's *Die grosse Befreiung*, Introduction to Zen-Buddhism. Leipzig: Curt Weller, 1939.

² *The Secret of the Golden Flower*, p. 137.

³ *Ibid.*, p. 120.

knowledge, we are called to explore the psyche. And although for the moment too much external knowledge is the greatest hindrance to introspection, the distress of the spirit will overcome every obstacle.”¹

Whoever, then, attributes reality to the psyche, experiences it not with the means of understanding, but with those that since time immemorial were ever the same.² And so the ways to the illumination of the inner cosmos, continually sought and found anew, join each other, even though it may often appear as if mankind were weary of the toilsome journey and would not find the path again in the darkness. If we look more closely, though, we shall see that there is no standing still and that everything up to now “was only a significant chain of episodes in that drama which began in the obscurity of prehistoric time and stretches throughout all the centuries into a remote future. This drama is an ‘*aurora consurgens*’: humanity’s coming to consciousness”³

And so Jung’s psychology and the attempt to reveal the eternal processes of psychic transformation to the western man are “only a step in the process of development of a deeper human consciousness, which finds itself upon the way to unknown goals, and no metaphysic in the usual sense. First of all and thus far it is only psychology, but thus far also experienceable, understandable, and . . . real; an intuitive and therefore living reality”. Jung’s satisfaction with the psychologically experienceable and his rejection of the metaphysical are intended “to imply no gesture

¹ *The Secret of the Golden Flower*, p. 120.

² *Integration of the Personality*, p. 275.

³ *Ibid.*, p. 269.

of scepticism pointed against belief or faith in higher powers. . . . Every pronouncement about the transcendent should be avoided, for it is always only a ridiculous presumption of the human psyche unaware of its limitations. When, therefore, God or *Tao* is called an impulse or state of the mind, then something is said *only* about the *knowable*, *not*, however, about the unknowable, concerning which nothing at all can be ascertained.”¹

* * * *

To go the “middle way” is the task of the mature, for the individual’s psychological situation is different at every age. At the beginning of life he must struggle out of infancy, which still is wholly imprisoned in the collective unconscious, to the differentiation and demarcation of his ego. He must get rooted in real life and, first of all, master the tasks—sexuality, profession, marriage, descendants, ties and connections of all kinds—that it imposes on him. Therefore it is of the greatest importance that he acquire the tools for his establishment and adjustment by means of the highest possible differentiation of his constitutionally superior function. Only when this task, which constitutes that of the first half of life, is fully accomplished, should the experience of and adjustment to the internal be added to the adjustment to the external. Once the construction and reinforcement of the personality’s attitude with respect to the outer world is completed, energy can be turned to the as yet more or less unheeded inner psychic realities and can therewith bring human life to true perfection.

¹ *The Secret of the Golden Flower*, p. 135.



PLATE H

The establishment of the wholeness of the personality is a task of middle life. It seems to signify a preparation for death in the deepest sense of this word. For death is no less important than birth and, as the latter, belongs inseparably to life. Nature herself, if we only understand her aright, takes us here in her protective arms. The older we become, the more the outer world veils itself, losing continually in colour, tone, and attraction; and the inner world calls us and occupies us all the more. The ageing individual nears ever more the state of dissolution in the collective psyche, out of which as a child he once with great effort emerged. And so the cycle of human life closes meaningfully and harmoniously, as has been expressed symbolically since the most ancient times in the picture of the *ouroboros*, the snake that bites its own tail.¹ If this task is rightly fulfilled, then death must lose its terror and take its place meaningfully in the wholeness of life. One must add the limitation, though, that apparently many do not even succeed in completing the task laid upon them by the first half of life—as the innumerable infantile adults prove—and that, therefore, life's rounding off through self-realization is granted only to few. Just these few, nevertheless, have ever been the creators of culture, in contrast to those who have only produced and furthered civilization. For civilization is always a child of the *ratio*, the intellect; culture, on the other hand, arises out of the spirit, and the spirit is never bound to consciousness alone as is the intellect, but includes, forms, and controls at the same time all the

¹ Cf. Plate H, in which the *ouroboros* surrounds the "face of eternity".

depths of the unconscious, the primal nature. And it is the particular and peculiar fate of western man—because historical conditions, origins, and spirit of the times are always determining factors also in the individual's psychological situation—that his instinctive side has withered through the over-differentiation of the intellect in the course of centuries, and that he has wholly lost the natural relation to his unconscious. He has become so “unsure of his instincts” that he is tossed hither and thither like a floating reed on the swollen, turbulent sea of the unconscious, or—as we have been able perturbedly to observe in the latest events—is already overwhelmed and swallowed up by the waves.

Self-realization is thus no fashionable experiment but the highest task that the individual can set himself. In regard to one's self it means the possibility of anchoring one's self in that which is eternal and indestructible, in the primal nature of the objective-psychic. Thereby the individual places himself again in the eternal stream, in which birth and death are only stations along the way and the meaning of life no longer lies in the ego. With regard to one's fellow-men it summons up that tolerance and kindness in him which only he can give who has searched out and consciously experienced his own darkest depths. And with regard to the collective its especial value consists in the fact that it is able to present to it that individual fully sensible of his responsibilities who from the personal experience of his psychic totality is aware of how the particular is obligated by its relation to the general.

The Jungian system claims, in spite of its intimate reference to the fundamental problems of our being, to be neither religion nor philosophy. It is the scientific summary and representation of all that the experienceable totality of the psyche includes; and as biology is the science of the living physical organism, so is it the science of the living organism of the psyche. Thus it comprises also the whole of the equipment with which men have ever created and experienced religions and philosophies. It alone gives the possibility of forming a *Weltanschauung* that is not merely taken over traditionally and uncritically but that can be worked out and personally shaped by the individual with the help of these materials and tools. No wonder that this system precisely today, when the collective psyche threatens to become all and the individual psyche nothing, is able to afford us reassurance and comfort; and that the task imposed by it, although it belongs to the most difficult of all times, lays it as an obligation upon us to bridge over the opposition between individual and collective through the *full personality*, standing in relation to *both*!

The predominance which our reason, our one-sidedly differentiated intellect has gained in the West over our instinctive nature and which expresses itself in our highly developed civilization in a masterful technic that seems to have lost every connection with the eternal depth of the psyche, can only be compensated by calling to aid the creative powers lying there, restoring them to their rights, and elevating them to the heights of this intellect. "This transformation, however, can only begin with the

individual", says Jung, "for the masses are blind beasts."¹ And if this transformed individual has recognized himself as "God's likeness" in the deepest ethical sense of obligation, then, as Jung says, he will be "on the one hand excellent in knowledge, on the other excellent in will, and no arrogant superman"²! —The responsibility and the task of the culture of our future belongs more than ever to the individual!

¹ *Integration of the Personality*, p. 274.

² *Two Essays on Analytical Psychology*, p. 264.

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BIOGRAPHICAL SKETCH OF C. G. JUNG

CARL GUSTAV JUNG was born on the twenty-sixth of July, 1875, in Kesswyl, Canton Thurgau, as a citizen of Basel, Switzerland. He attended school and finally graduated in medicine in this city. In 1900 he became assistant in the state mental hospital and in the psychiatric clinic of the University of Zürich, later becoming senior staff physician there until 1909. He first became interested in depth psychology through the observation of a case of somnambulism in 1898-99. He discovered in this case that the split-off unconscious personality was an anticipation of the patient's future and more matured self. This discovery became one of the leading ideas in all his further psychopathological researches. (The case is published in his doctoral thesis: *Zur Psychologie und Pathologie sogenannter okkultur Phänomene*, 1902. English translation in *Collected Papers on Analytical Psychology* under the title, "On Psychology and Pathology of so-called Occult Phenomena".) In 1902 he spent six months in Paris attending P. Janet's lectures. In psychiatry Jung was a pupil of E. Bleuler's. Through his experimental researches on the manifestation of complexes in the association test and through his book on *The Psychology of Dementia Praecox* he became personally acquainted with Sigmund Freud in 1906. In the subsequent years he

founded the International Psychoanalytical Society, and together with Freud and Eugen Bleuler he published five volumes of the *Jahrbuch für Psychoanalyse und psychopathologische Forschungen*. Until 1913 he was the first president of the International Psychoanalytical Society. In his book, *The Psychology of the Unconscious* (*Wandlungen und Symbole der Libido*), published in 1912, he first publicly took the new way that soon separated him from Freud's classical theory of psychoanalysis. Jung has undertaken numerous extensive journeys for the study of primitive psychology and for research into the phenomena of the psyche, which took him to India, to the Pueblo Indians of Mexico, to British East Africa and the Sudan. He has given many lectures at the invitation of foreign universities: in London at the Institute of Medical Psychology and before the Royal Society of Medicine; in the United States at Fordham University, Clark University, Yale and Harvard. In Zürich he has regularly held an English seminar. Jung has honorary degrees from Clark University, Worcester, Massachusetts (1909), Fordham University, New York (1912), Harvard University, Cambridge, Massachusetts on the occasion of its Tercentenary in 1936, the Hindu University, Benares, Allahabad and Calcutta (1937), and Oxford University, England (1938). Until recently he was President of the International General Medical Society for Psychotherapy and editor of the *Zentralblatt für Psychotherapie und ihre Grenzgebiete*, Leipzig. He is Chairman of the Schweizerische Gesellschaft für praktische Psychologie, honorary member of the Deutsche Akademie für Naturforscher, and

Fellow of the Royal Society. Besides maintaining a private practice as specialist in psychotherapy, Jung also holds as professor regular lectures and a seminar at the Eidgenössische Technische Hochschule in Zürich and devotes himself to many scientific and teaching activities.

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